cutteth their conſciences like a ſaw, notwithſtanding all this profiteth thē nothing, they are hated of al creatures in heauen & earth, becauſe they condemned the grace of God being offered vnto them, the Angels & Saints of heauen are their enemies, from fellowſhip they are by ſinne and vnbeleeue eternally excluded: Wherefore they whine and howle without cauſe, for the length and continuance of their great paynes whereof they ſhal neuer know any ende.

FINIS.

Imprinted at London by *Iohn Woolfe*. 1597.

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THE TREASVRE OF the Soule.

Wherin we are taught how in dying to Sin, we may attayne to the perfect loue of God, & our neighbour, and consequently vnto true blessednes and Saluation.

Many yeares since written in the Spanish tonge, & and now newly translated into English: By A. P.

1. Tim. 1.

The end of the commandementes is loue: springing from a clean hart, a good conscience, & an vnfained faith.

Gal. 5.

Those that appertaine to Christ, haue crucified their flesh, with all the euill desires & concupiscences thereof.

LONDON
Printed by John Wolfe.
1596.

To the worſhipfull his good Vncle, Maiſter *Richard Saltonſtall*, Alderman of the Citty of London, and his wife Miſtres *Suſan Saltonſtall*, his louing Aunt.

Adrian Poyntz wiſheth health & proſperity in the Lord.

WHen I had finiſhed the tranſlation of this Booke (louing Vncle & Aunt) I remembred the common order & cuſtome euer vſed, in ſo much that few commit their labours to the view of the world, vnleſſe they firſt procure ſome Patrone for their defence. I therefore, vn-

willing to ſend my tranſlation to the preſſe, before I had committed it to the patronage of ſome And ſtanding in doubt to whome I might offer my labour in this kind, truſting vpon your curteſies, did embolden my ſelfe to commende this Treatiſe to your protections. The booke was written aboue an hundreth and threeſcore yeares ſince in the Spaniſh tongue, the Authour thereof being vnknowne. As for his ſtile and methode of writing I meane not to commend it, leauing the iudgment thereof to thoſe, vnto whom ſuch cenſures are belonging. I for my parte as I haue faithfully engliſhed his words, & deliuered his meaning in ſuch mãner that Engliſhmẽ may both

read

read his treatiſe and vnder-ſtand it, ſo I doo not doubt, but that it wilbe as profitable vnto them that reade it, for their inſtruction, as it hath beene to other nations who haue greedily deſired the trā-ſlation hereof. And thus be-ſeeching you to take my good will and meaning in good part, I commit you to the tuition of the Almigh-tie.

Your worſhips to commaunde.

Adrian Poinz.

THE PREFACE of the Authour to the Reader.

THE more graces a man hath receyued of God, and the more he is indued with knowledge of Vnderſtanding: the greater punishment he deſerueth, if therefore he be Vnthankefull. And againe, whoſoeuer acknowledgeth the benefites of God, he alſo by all naturall reaſon is bound the more to lone him. Nowe all bookes are replenished with knowledge and learning, nowe is the holy Goſpell ſealed and confirmed with the precious bloude of the immaculate Lambe of God, to the end we may haue a greater aſſu-

assurance of the vnspeakeable loue towards vs. All bookes, I say, are full, the earth doth abounde with Preachers, sounding forth as Trumpettes the great power and excellency of the Almighty, for to draw & stirre vs vp to laude, praise & giue thankes to our Creatour, and most louing Father. But we are all so prone to vnthankefulnes, and so ready to forget his benefites, so largely bestowed vpon mankind, that there is none almost to bee found, who vnfaynedly doo seeke him? But all runne and flie headlong into darke and obscure places of sin and wickednesse. Moued therefore by the premises, I haue finished this booke, to the glory of God, and (as I hope) to the furtherance of the godly. And because that nowe a dayes our

ſlothfulneſſe is ſo great, & our deſire and ſtomacke to the glory of God ſo faint, weake and ſlender: I haue vſed here in this my booke ſundry ſimilitudes and parables, by theſe meanes to intice the minds of men the more to the deep conſideration of the contentes of this Volume.

THE

THE TREASVRE of the Soule

IN times past there dweltc in a huge and great forrest, a wise and godly man: dayly watching, fasting, and praying deuoutly, seruing the Lorde. who being desirous to attaine, asmuch as lay in man, to the true and perfect knowledge of vnderstanding, and the loue of God, leauing his cottage, determined with himselfe to trauaile through all the world, for to see if he could find any that wold vouchsafe to teach him the same. And after greate and

wearisome iourneyes, met in the ende with a shep=heard, feeding his flocke in a green pasture. He being very glad of this, hauing as yet in none of all his iourneyes found or scene any man: came to him & said: Brother I thanke God that I doe see thee, whereupon the shepheard bidding him welcome, asked him what hee lookt for in this desart. I looke, saide he, for a knight, who but nowe is gone by this way.

The

The ſeconde Chapter doth inſtruct the Paſtors and Teachers of the people.

DEſire, for it was that holy mans name, meruaylinge greatly at the prouiſion, diligence and care which the ſhepheard toke in his trade: for that he had a crook in his hand, a bagge hanging at his right ſide, woodden clogs at his feet, and a long coat vpon his backe: beſides at his lefte ſide two hornes hanging at his girdle, the one ſomwhat bigger then the other, and two great dogges lying before at his feete,

feet, and not farre from thence his cottage enuironed with a hedge of thornes rounde about it. The shepherd perceiuing Desire to beholde and to view him so diligent and narrowly, asked him the cause of his wondering, & that if neuer before he had seen any shepheard. Whervppon Desire answered him, how he had seene diuers of them, but none so well prouided and furnished of all necessaries as he was, desyring him most frendly, that it would please him to shewe and declare vnto him those thinges which hee should in curtesie demand & aske him. The shepheard hauing graunted to satisfy him

him in all his queſtions, ſo farre as he was able of his knowledge ſhoulde reach vnto. Deſire began and ſaide, tell mee I pray thee, wherefore carryeſt thou this crooke? why demandeſt thou mee this queſtion (quoth the ſhepheарde) and thou a countrey ſwaine, and a heardman, and doeſt thou not know this? I do carry it ſaid he, that I might leane vpon it, and keep me from falling when I leade my ſheep about the paſtures. To rule likewiſe my ſheep with it, & to driue thē into ỹ right way, & to keep thē together that they runne not aſtray, and ſeeke ſundry wayes according to their owne pleaſure. For whē

when one runneth before and the other behind, then doe I driue the hindmost forwarde. And what hast thou in this bagge (quoth Desire.) Diuers and sundry things aunswered the shepheарde: First of all I haue a tinder boxe, for to strike & make fyre in colde weather, and to dresse my meat for me and my houlholde. Besides I haue in it, bread, ointmentes, a smal bottel with oyle, and salt, giuing these to my sheep oftētimes, but chiefly the salt. Wherefore dost thou weare these woodde clogges demanded Desire? for to keep my feete warm when it is frozen, or else drie in rayne weather, answered the shepheard: for

if

if I ſhould wear fine and proper ſhoes, they would be quickly worne & ſpoyled in the wet and ſnowe. what doſt thou with this long coate ſaide Deſire: It ſerueth to cloath mee (qd the ſhepheard) for if I did not weare this coate, I ſhould not ſeeme to bee a heardeman. But of what ſtuffe is it made (demaunded Deſire?) It is made of ſheep skinnes (anſwered the ſhephearde) for if my frocke were made of wolf skinnes, or of any other kinde of beaſt, the ſheepe woulde ſmell it quickly, & woulde flie and runne away from mee, but nowe that I am cloathed with their wooll, they loue me, know me, and follow me.

Tell

Tell mee (quoth Desire) what hast thou in this small horne hanging at thy girdle. Ointmentes (saide the shephearde) to ointe my sheepe withall, when they bee scabbed. And what hast thou in the other horne somwhat bigger then the first (demanded Desire.) Tincture and collour (answered ye shepheard) to marke my sheep withall, for to know them again when they are stragled by chaunce among other straunge sheep. What dost thou with these dogs. These dogges barke in ye night, turne and chase away the wolues, for the better safety of my sheepe, and because I shoulde the more quietly take my rest with-

without feare. Wherefore doest thou all things so assuredly (quoth Desire?) because I haue a good bountifull Lorde (answered the shepheard) who hath promised mee great recompence for my paines, although I rather doe this more through the loue which I beare him then for the recompence I doe looke to receiue at his handes.

The

The third Chapter intreateth yet of the same matter.

Desire did marvayle greatly at all these things, being wonderfully well pleased, that hee did all this through meere love. And tolde him, brother seeing thou spendest the most part of the day in the fieldes, I praye thee canst thou not shewe mee which waye a certaine knight is gone, travayling up and downe without companie, because they have thrust him out of his house, and his owne subiectes will not knowe nor receive him, therefore doth

doth he seek on with whō he might dwell & remaine for euer. What is this man quoth the shepheard? He is called the Loue of God, answered Desire, I know where he commonly kee-peth, said the shepheard, and if I had one to looke to my sheepe, then would I bring thee my self where hee dwelleth, to ease thee somewhat of thy iourney, for thou must know, that he loues shepheards, and is glad of their compa-nies, and although he bee a knight, is notwithstan-ding a shepheards sonne. But, because I haue no body to keepe my sheepe, I will shew thee the way as neere as I can. There-fore brother go through this

this desart and great for-
rest, at the ende whereof
thou shalt finde a costly
Pallace, where none but
women must dwell, who
will shewe thee where
thou mayest finde this
knight. For hee is of such
frendly and vertuous na-
ture and conuersation, y
hee despiseth no mans co-
panie nor fellowshippe.
These wordes did very
much please and reioyce
Desire, and chiefely because
they put him in hope that
hee shoulde finde out the
Loue of God, saying bro-
ther, I pray thee shewe me
the direct way, that I
may not misse my way: I
may not leaue my sheepe
alone, quoth the shep-
heardc, but yet I will ap-
point

pointe and get thee good company, that will leade thee God willing in the readiest & best way: take therefore this Dogge for this purpose. But what is his name quoth Desire: He is called Good-will, saide the shepheard. I thanke thee quoth Desire, & God haue thee in his keeping. The Lord bee with thee & thy guide, answered the Shepheard, and bad him farewell.

Of the Pallace of Humility.

WHen Desire was parted from the shepheard, who had committed him to ỹ way wit

with his new companiõ, being a great comfort vnto him in his iourney, after many nightes & daies trauelling, came at the end vpõ a Sunday, in a green and large field, very pleasante, the grounde neuerthelesse being nothing but grauel & very drie: whereat DESIRE marueling greatly, how it should be possible, that so faire and flourishing hearbes could growe in so rocky a place, fit rather for thornes and thistles, then for any thing els. Espied in the midst of the fielde, a sumptuous & costly Pallace, whereof he reioyced: and in all haste going to the howse, ounde the gates thereof shutte, and a fayre Damzell

zell ſtanding without, by her fauour and outwarde apparell, ſeeming very honeſt & vertuous. Who ſeeing his dogge was afraide of him, and began to ſhake. But Deſire willed her not to feare him, becauſe he was not wont to doe harme to any man. Deſire maruelling at this Damzell, watching at the gates of the pallace, ſayd: Tel me I pray thee ſiſter, what lookeſt thou here for alone: I tarry aunſwered ſhe, til they open the gates that I might enter in: how art thou called then quoth Deſire, my name is ſayde ſhe, Vaine-Glory. Deſire hauing taried long at the gates, and ſeeing that hee thus watched in vain, began

gan to knocke (for at the
doore did hange an iron
hammer called Patience)
to see if any man would
come to open the gates.
And presently there came
an auncient and reue-
rende father, being Por-
ter and keeper of all the
house, to open the doores,
and his name was the
Feare of God. Desire seeing
this olde and worshipfull
father, after due reuerence
done vnto him, saide: I
am come hither sir, to look
for a certain knight called
the Loue of God, and they
haue tolde mee howe he
should bee past through
this forrest, and come into
this house, therefore full
fain would I know whe-
ther he be here or not. The
Porter

Porter was glad of these wordes, for hee loued intirely the Loue of God, being his brother, and saide vnto him. Sonne wherefore doest thou looke for this knight, what busines hast thou with him? Most reuerend father, answered Desire, I doe aske for him because I doe reioyce in him, and stande in great need of him. Howe so quoth The feare of God? because saide Desire, I would willingly dwell with him and be his seruant, for in all this countrie there is none who liketh mee better, although I might haue had many others that most gladly woulde haue entertayned me. But I haue beene certified of

him by others, how he is a noble, courteous, and bountifull Lorde to his seruantes. It is most true answered the Porter, that thou sayest, and not long agone hee came by this way, with small company, yet notwithstanding, at this present hee is not within, but tarry here a while, till I go call a Damosell, who wil shew thee directly, where thou maiest find him.

The

The seuenth Chapter howe Vaine-Glorie keepeth the watch at the gates of the Pallace of Humilitie.

Desire tarried merily til y Damosell shold come vnto the Porter, and not long after, there came toward a very humble and vertuous Ladie greeting him very frendly, and hee likewise her, saying, I pray thee Ladie tell mee thy name is said wee: Esteeme me nothing, & how is this house called, quoth hee. The Pallace of Humilitie answered she, because there are many Ladies

dwelling in it vnder one soueraigne called Humility. And what gentlewoman is she, said hee, that watched without at the gates? She is called Vain-Glorie answered she, watching continually at the gates till they are opened: and whensoeuer the Porter looketh not narrowly to her, or taketh smal heed to his charge, then shee presumeth oftentimes to come in. Wherefore wilt thou not suffer her to come in said Desire, seeing her wordes, her apparell and fauour seemeth to bee honest and vertuous. Ah brother aunswered shee, thou doest not yet knowe her, for she is a most pestilent and wicked creature, and

and although ſhe ſeemeth honeſt by her outwarde behauiour, ſhe is therefore not any thing the better, but rather the worſe. what iniury doth ſhe thē vnto thee ſaid Deſire? As much as ſhe is able to do, anſwered the Ladie, for ſhe is daughter to a wicked father called Self-loue, and to a worſer mother, called Selfe-Conceit. Theſe three being our greateſt foes in the worlde, are yet greater enemies to the Lorde, and chiefe of the houſe, called The loue of God.

Wilt thou know what iniury ſhee doth vnto vs, whenſoeuer ſhee entreth by one way or another into the houſe, ſhee is very

greedy and hungry, and runneth presently to a garden, and eateth all the fruites of the best tree which wee haue, by the which we do liue onely & are all maintayned: and haue but one of these trees, which is not yet verie fruitfull, when she hath thereof stolen the fruites away, wee remaine very poore and are scarce able to liue. Besides, which is farre worse, shee is a great flatterer, and hath so smooth a tong, that whensoeuer she is come within, there is none that is able to thrust her out againe, but onely our soueraigne Humilitie, whom when she seeth, presently sheweth her heeles, and runneth away

way as faſt as ſhee can. Therefore it is beſt not to let her come in: & to this intent haue we made this olde man our Porter, becauſe he is ſomething hard and frowarde, and ſpeedily clappeth the doore to her face, and taketh great heed that ſhe enter not by ſtealth, or on a ſodaine. Moreouer wee haue deſired him, that hee ſhoulde looke wel to his charge, in opening and ſhutting the gates. Deſire wondering at this Ladies wordes, ſaide: thou haſt reaſon not to ſuffer her to come in, ſeeing what great harme ye all receiue by her.

The sixt Chapter concerning the way to Humilitie.

TEll mee saide Desire, who brought thee in this faire & costly Pallace, two Ladies answered shee, the one called Contempt of the world, and the other, Contempt of her selfe: whereof the last is more holie then the first. These two Damselles did guide and conduct me hither, and desired our soueraigne, that it would please her to entertaine mee, but shee would neuer haue done it, vnlesse it had been for a certaine Knights sake

ſake who met vs in the way and brought vs hi-ther, and for the loue of him gaue me this garmẽt, and receiued mee into her ſeruice. But if God had not granted vs this grace, that wee had founde this Knight in our way, wee ſhould haue taken all this paines in vaine, for ſhee woulde neuer haue entertayned me. How doe they cal this knight, quoth Deſire: The Loue of God anſwered ſhee, all which did make Deſire glad, and did increaſe his deſire more to ſerue him, becauſe he perceiued that ỹ Loue of God was ſo much eſteemed of in this place. Sicker, ſaid Deſire of what kindred were theſe two Ladies

who brought thee hither. For it profiteth greatly to vertuousnes, to be the childe of honest and godly parentes, because for the most part, the tree taketh her force from the roote. I know their kindred very well answered the Ladie, for they bee of a greate stocke, and their father is (for they are sisters) one of the chiefest in the Kinges Court, & is called Knowledge. Besides I do know their Grandfather, called Obseruing: a very wise and sensible man, doinge all his things w̄ counsel & aduice, who tooke a wife called Wisedome. Then sayde Desire, The knight who met thee vppon the way, was hee alone, no

quoth

quoth shee, for hee had a page with him, whom he loued sincerely, and was called Neighbourly Loue. Canst thou not shew mee saide Desire, whether this knight is gone? I said she but first wee wil go within, and I will bring thee by some that will giue thee better direction. But good Lorde, quoth shee, what doest thou with this great Mastine: He is gine me sayd hee, for ỹ first I had but a smal one, ỹ was brought vp in my chãber, til I met a shepheard who hath bestowed this Dog vppon mee to bring me in safetie through this great Forrest: How doest thou cal him said she, Good-will saide hee, it is a very good

Dog

Dog quoth she, & if thou canst keepe him wel, thou shalt be sure, as long as he shall remaine with thee, that he will not suffer any harme to fall vppon thee and thou needest not to feare that thou shalt go astray out of ỹ right way: Tell me sayde Desire, who shal shew me this knight? Brother answered shee, hee dwelleth far from this place, and thou must goe seuen daies iourney at the least through this desarte, before thou canst come to him where hee dwelleth: There be seuen houses in this desart, and there is no other hie way but one. But for the Loue of God, I will shew thee a short fort path, which will shorten thy

thy way, that thou maiest come the sooner to thy iourneyes ende: but thou must follow my counsell. Desire was glad to heare these wordes, and chiefly because she did it onely for loue, and said, whatsoeuer thou commaundest mee to doo, that will I doe most willingly, for hereby to finde out the Loue of God.

In this desart saide she stand eight houses or pallaces, the first is, the Pallace of Humility: the second of Iustice: the third of Wisdome: the fourth of Fortitude: the fift of Temperãce: ỹ sixt of Faith: ỹ seuenth of Hope: the eight of Charity: and in the last of all dwelleth the Loue of God, and is soueraigne of the houle and

& all this way must thou goe, so thou wilt not goe out of thy way. But as I haue tolde thee before, so according to my promise will I shewe thee a swete path to shorten thy way. But first of all must thou dwell for a time here in this house, for to learne marke and remember all our maners, and become acquainted with our Soueraigne & her watching maides, and neuer to forget their names nor their countenances. And when thou shalt haue had a trial of all belonging to this house, and shalt bring certaine tokens from vs to ỹ Loue of God, then soon wil he entertaine thee, for the great affection he beareth to

to our house aboue any of the rest, and chiefly when hee shall see a letter from our Soueraigne. Wherefore (demaunded Desire) doth this knight loue this house more then any other? for in my iudgement it is the poorest, and barest of them all. Thou must knowe, ỳ this house was the first builded in this desarte, and all the rest are subiect vnder it. And our commaunder and chiefe gouernour the first founder of it, did dwell here, and although hee went in progresse oftentimes for to see the other his friends and subiectes so to keepe thē in good order, yet notwithstanding all this, would not be cald but a lō of this house.

houſe. Deſire hauing gi-
uen a diligent eare to her
wordes found his hart to
bee more inflamed with
Loue, for he did conceiue
her meaning very well, &
ſaid: that hee would wil-
lingly remaine there for a
time, till her had learned
all their cuſtomes. Let vs
go within then, ſaid ſhee,
and took him by the hand
and went to ſhowe
him all the
houſe.

The

The ſeuenth Chapter concerning the talke which Humility had with Deſire.

After ỳ the ladie had ſhewed him all the houſe, he greatly marueiled at the fairenes and beauty therof, and the more becauſe it ſeemed outwardely but verye ſimple and homely and of no great ſhoe, but was within very profitable and neceſſarie, the foundation whereof was not ſet vpon graueil or ſand, but vppon a fayre and precious ſtone. And after he had ſaide his prayers in the Chappell ſtanding

standing in the house, the Ladie did leade him into the chamber of her Souereigne, who receiued him most courteously, and because she found him so aduised and circumspect in al his words, bad him to sit downe next to her side and said: My son, wherefore art thou come to vs, seeing that we are so simple, poore and despised? Ah most reuerent Ladie, answered Desire, I seeke for a Knight called the Loue of God, and I am told that I shall not finde him, vnlesse I remaine for a certaine time with your Ladishippe, and if it woulde please you, I would most gladly tarry here at your obedience and commaunde-

dement. Thy good will, saide the Lady, pleaseth me well, but first of all remember thy self, and haue care what thou hast to do, for not to repent hereafter. God graunt me grace quoth he, to remaine constant in all vertues, & stedfast in all godlines. Amen said the Ladie. And that it may please him who hath begun in thee a good worke to bring it to perfection, for it is necessarie that thou shouldst put thy helping hande to it, as much as lyeth in thee, and that God doe accomplish it. What must I do then, said he: I wil tell thee, answered the Ladie, if thou art minded to remain here with vs, then thou must

seeke

seeke to keepe my daughters fauour, who brought thee in, & take her as thy gouernes, for she is called Esteeme nothing. And wee haue put her in this office to entertaine straungers. because she sholde instruct them, and those that will not be vnder her commãdement, can neuer remain constant or stedfast. I am ready, quoth Desire, to take her for my gouernes and guider in all my actions. But may it please your Ladiship to let me know your name, your kindred, your estate, and by what meanes you are become a Soueraigne to all these damsels and Ladies, for I was told before I came in, that it was necessary

for

for me to know all this, ỳ by these meanes I might loue your Ladiship, and all your houshold the better, and likewise when I should goe from hence, ỳ I might giue those that should aske mee good directions and certayne tokens of my former abyding here.

My name, saide she, is Humilitie, my father was called Contempt of himselfe, and my grandfather Knowledge of himselfe, and my grandmother Knowledge of God, and my grandfather was borne in a Citty called Remember what thou art, what thou hast beene, and what thou shalt be. And my grandmother was borne in a Cittie

Cittie called Remembrãce of the loue God. And to come to the Cittie where they were borne, there are but two waies and two gates to come in. The one is himselfe, and the other the Creatures. Besides they say, that none can come into the foresaid gates but flying, And howe the Lorde himselfe hath builded the Cittie wth his owne hands, for there is no man able to build so great, fayre and strong a Cittie, then he only. How said Desire, the Lord who is so excellent, will be busie himselfe to make such walles of earth. I, answered she, for he is a cunning Mason and delighteth greatly to make walles, and

and monuments of earth. Wherefore doth hee this, seeing hee needeth nor wanteth nothing, quoth Desire. Therefore answered shee, because hee is so bountifull that he will neuer bee idle in doing good to others. And of all that he doth, seeketh but euery mans health, rest and saluation, although the honour hereof apertaine to him onely. And therefore he maketh his workes of such slight and vile stuffe, as earth, to bee the more praysed of all. I meruaile saide Desire, that such a noble and high Lorde wil be praised, and feareth not to fall into vaine glory. Not so, said Humilitie, for he is so perfect in all goodnesse, that

that no imperfection can any way touch him. And the glorie which wee doe giue him is not vaine, but is his due as belonging vnto him. And although wee shoulde giue him as much honor as euer wee could, yet in no wise shold wee pay that which wee do owe, and much lesse attaine to that hee is worthy of. And therefore he will be praised and honoured, not because hee is ambitious, but because he is the most perfect in all iustice & perfection, and will that euery one shoulde receiue that which is their owne, and due vnto them: and because wee do owe vnto him which is good alone, all h.. nor, praise & thanks,

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he will therefore in iuſtice, that wee doe giue it vnto him. And whenſoeuer any other doth deſire or looke for it, as if it were his owne: then may hee well be called vaine-glorious, ſtealing it from him to whome it onely belongeth, and is worthy of no better title then of a thiefe, that will ſeeme to vſurpe Gods right, which is due onely vnto his diuine Maieſtie.

The eight Chapter, wherin Humilitie proceedeth in her words.

Desire said, I praye your Ladiship (seeing you haue satisfied me in the rest) to tell mee by what meanes you are become a Soueraign to this house, for in my iudgement, it is a great honour & credite. And perchaunce it might be my lucke to bee once a commander of such a like place, for there is great difference to commaund, and to bee commaunded. The Ladie Humilitie, hearing these words began to weepe

bitterly. Wherefore Desire demaunded her the occasion of her sorrowe & weeping. Then answered she, I weep because I see thee outwardly & not inwardly clad with Humilitie, and carriest onely the bare name of an aduised man, thy heart and mind being notwithstanding far from it. In vaine hast thou spoken yet to me, and til now hast thou dissembled with vs all, because such thoughtes and desires do vtterly displease my God and Father, who being man in this worlde, and hauing taken vppon him our shape and nature, sought not with wordes or deedes to commande, but rather to be commaunded

of the ſimpleſt. And whoſoeuer keepeth not this way, taketh the high way to condemnation, miſſing the right path leading to eternal life. Ah poore and miſerable wretches that ſeeke to command and direct others, hauing more then inough to command and gouerne themſelues. Whoſoeuer hunteth after this honour, ſeeketh care, griefe, trauaile, paine, diſtreſſe and danger. O heauie burthen that bringeth to a man but paine and griefe, & the il will, gainſay, and murmuring of thoſe that were bounde in duety to recompence labor with thankes and thankfulneſſe: which thou ſhalt finde to bee moſt true

thou remaynest but a while with vs. And because I should satisfie thee vpon thy demande, I will not hide frō thee this secrete, but for the Loue of God open and disclose to thee my hearte. When I came first to this house I humbled my self as a slaue and seruant to all the rest of the damsels, which lowlines I haue continually so loued, and embraced, that the mercy of God did marrye mee to this minde as to a husband, by whose meane I haue gotten this office, although I did vtterlie detest it and refuse it. When Desire did hear this, he honored this Ladie greatly in his hart, & esteemed her to bee very

vertuous ẏ woldst ẏ Loue of God becom so humble & lowlie: and said, now we doe I see whosoeuer will become a gouernour and commander of others, must first of all followe your Ladiships steppes, and learne to be humble & cammanded. It is so my sonne answered shee, and if thou didst vnderstande me right, then thou shouldest perceiue that they are not my wordes but the euerlasting truthes. How shoulde I vnderstand thē quoth Desire? Thou must knowe said shee, that hee who humbleth himselfe, shalbe exalted, although he doth not humble himselfe to that intent to bee exalted, for by these means

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he ſhoulde fall into pꝛide, and humilitie and pꝛide are contraries one to o= ther: Foꝛ if one humbleth himſelf in any woꝛke which he taketh in hand, in no wiſe may he become pꝛoude of it, although in his woꝛke conſiſteth humility, yet in himſelfe (humbling himſelfe to ſuch an ende as I haue ſpoken of) ſhoulde conſiſt pꝛide and ambition. And becauſe the woꝛke taketh his name and title from the intent of a mans minde: it happeneth that ſuch humilitie is pꝛoperly termed with the name of pꝛide and arrogancy. And to ſpeake moꝛe plainely of this, humility is not alto= gether contrary to pꝛide.

seeing they do remaine at one time in one body together (which is contrary to ỹ nature of contraries) but the spirite of the one is quite repugnant to the other, so that they can not abide one anothers sight, for humilitie is onely the worke, but the spirite of humilitie maketh a happy end of the same, together with the good intent for to humble himselfe.

THE

The ninth chapter doth pro-
ſecute the former words,
& of the battaile between
the fleſh and the ſpirit.

THis my lowe minde ſayde Humilitie, is my faithfull helper, & defender, in a battaile which I dayly ſuſtaine againſt a mighty Princeſſe of an other pallace, who hath a great ſorte of Ladies vnder her iuriſdiction: and her court is called, the Pallace of Pride, and the ſoueraigne thereof, the Pride of life. Euery day ſhee commeth for to contende and quarrel with me, coueting onely to ſcratch out mine

eyes. And bringeth with her the lifetenaunte of her house, commonly called the cõcupiscence of the flesh, with her steward, the concupiscence of the eyes, these three are accompanyed with an other wicked woma̅ their mother, who hath nourished them all, called Oblivion. But because she is oftentimes of no force, and very weake, therefore shee bringeth vnto her a foolish idiot, and vnbridled watching maide called Maliciousnes, besides 3. other more, ỹ one called Wrath, the other Slothfulnes, and the third Enuy. And with these two last, there comes two other named il Suspition, & false Iudgement, these are altogether

gether my mortall ene-
mies, againſt whō I am
forced to fight & to ſtriue:
& whenſoeuer they haue
made an entrance here in
our houſe, then by the
lowneſſe of my minde I
driue them out again, and
doe giue them the foyle.
But when I & my com-
pany haue done this, then
muſt we be carefull onely
but for one thing, which
is diligently to looke that
this damſell called Vaine-
glory (continually keeping
ſentinell at our doore) doe
not enter, for when ſoeuer
ſhe commeth within, then
ſhe doth robbe vs of al the
profite, delight and plea-
ſure, which we take in o-
uercomming in others, ſo
that we can no wiſe enioy
the

the fruits of our paín and trauaile: and when these other Ladies, sayd Desire, make an entraunce here within, for to endamage you, wherefore doth not shee that standeth without at the gates come in wᵗ them. Because aunswered Humilitie, that the other Ladies haue wings and neuer enter through ẏ doore, but flie alwaies ouer the walls of the house, and oftentimes dor hyde themselues in some corner of the house, & lie in ambush, for to assault vs whē we think least vpon them. Therefore it is most necessary that wee shoulde watch and warde continually, that we be not assaulted being altogether vnpro-

vnprouided for to fight. Let vs speake some thing more plainer of this point quoth Desire. Wherefore doe you contende & striue with them, seeing it is not well done to giue an euill example to others, which happeneth, when men see such iars, strifes and contentions, betweene wise and godly people, who should be merciful, meeke and bountiful for the Loue of God towards euery body. We battell and contend with them, saide Humilitie, and seeke to driue them out of our house, because they are mortal enemies to the Loue of God, who is our onely Landelorde, & in matters which are contrary vnto him, we should

shoulde nor will not contract, or enter in league w any body.

The tenth Chapter doth entreat of the concupiscēce of the flesh and how to ouercome it.

THe good will & loyalty which Lady Humilitie did bear to the Loue of God, did wonderfully delight Desire, and saide, Madame I would be glad that it would please your Ladishippe, to show and teach mee the meanes whereby you doe vse to ouercome these wicked Ladies, your enemies,

mies, and driue them out of your house. I wold to God, answered shee, that thou wert herein satisfied, but because I doe not yet know thy nature, will, and mind, but onely by certain external signes, whereby one may be deceyued, it causeth me somwhat to doubt of your honesty: for honny is not sweet to euery body: for the diuersity of sundry natures and complexions: My Soueraigne, quoth Desire, euen as I am here, and as your Ladiship doth see me, so I yeeld my selfe into your power, my reason and will wholly submitting to yours, that I might receiue instructions by these meanes for to

to find out ỹ Loue of God. Most willingly wil I thē satisfie thy minde answered Humilitie, and disclose all my secrets, & communicate vnto theee my daylie exercises.

First, my godly presence and purpose beinge my husband (whereof I haue spoken vnto thee before) made mee by the meanes of Contempt, to ouercom the worlde, and by chasting and fasting to rule my one flesh, and to vanquish Sathan by humilitie, and make mee Soueraigne of this house, but chiefly of my selfe, which is the most of all. For when my flesh feeleth that I trauell and endeuour to please ỹ Loue of God, then it doth resist me

me with all his crue, & is continually disquieted w̄ my doings, but neuertheleſſe my ſoule doth then remaine in peace, contentment, and quietneſſe.

Deſire did meruaile greatly at the wordes of Lady Humilitie, and ſayd, I pray your Ladiſhippe, that it may pleaſe you to inſtruct me by ſome ſimilitude in theſe things, for I am ſomewhat dull of vnderſtanding, ſo that I ſhal better conceiue your meaning by an example or cōparison. This motion did greatly pleaſe Humilitie, and chiefly, becauſe ſhe ſaw how he did begin to waxe humble, in confeſſing the dulneſſe and groſſenes of his wit and vnderſtanding

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ding, and said: My childe, whensoeuer any of ỹ foresaide women doe enter in, then I behaue my selfe in this sort, as for example: when Concupiscence of the flesh beginneth to striue with me, before she is able to come to mee, I knowe her, and her conditions very well, for shee is verie glutteneus, and gathereth forces by eating and drinking, therefore I withdrawe from her all dainty kindes of meate, and will not giue her so much of ordinarie diet as she doth desire to haue. And because my forces are not able to withstand or to vāquish her, (for mine owne household commeth to aide and to assist her) I crauc

and

and call for helpe at the hands of God, who ſtandeth alwaies at my ſide, to ſtrengthen mee againſt theſe wicked women. Moreouer, I doe eſteeme my ſelfe to bee as a beaſt who doeth eate no more then his maiſter doth giue and allow him. But whē his maiſter ſeeth that he is greedie at his meate, hee doth reſtrayne his mouth with a muſle, becauſe hee ſhould not eate but at ſuch times, and ſuch as it doth pleaſe him to giue vnto him. Wherefore the Loue of God, my onely maiſter hath put about my mouth a muſſell called Sobrietie, that I ſhould eat no more then will ſuffice nature, & hath tolde me that I ſhold

of

of that, yet something wo-
drawe, if I woulde please
him. In this sorte is this
wicked Ladie vanquished
and ouercome, as much
as it doth concerne my
owne selfe, But because
she doth not onely assault
me with mine owne flesh,
but by others, doth pro-
noke and draw me to sen-
sualitie and vncleanneſſe:
therefore I auoide her as
much as I am able, es-
chewing all things wher-
by she seeketh to intice me
to her loue and liking, e-
steeming this to be the best
and only remedy to escape
her snares and deceytes.
Furthermore, shee assault-
eth not onely my body,
but also my mind with di-
uers and straunge imagi-
nations

nations and thoughtes: for ỹ which to auoid likewise, I iudge it the best remedie, to cast my mind vpon my Sauiour Christ, and continually to behold his death, passion & martyrdome, as also to remẽber the paines of hell, the straitnes of the last iudgement, and my finall ende, and that I must appeare before the tribunall seat of God, to giue an account of al my words, thoughts and deedes: And by these meanes is ouercome, vanquished and quite ouerthrowne this wicked woman, being Lieuetenant to the Pallace of Pride.

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The xi. Chapter, Ladie Humilitie speaketh against the Concupiscence of the eyes, and the pride of life.

IT auailed not to haue ouerthrowne ye one vnles I shold endeuour my selfe also to vanquish the other her fellow and companion, who is Steward of this vngodly Pallace, & is called Concupiscence of the eyes. And oftentimes shee offered first the combate, but I ouercome her by my godly intente and purpose, saying: whensoeuer that shee is ready to come. In vaine doest thou seeke to assault me, for I

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am not vnlike to a beast, that doth care for no thing but what is before him, & esteemed of no other superfluitie, but what hee needeth, and therewithall is contented, being nothing curious in ỹ which he lacketh, nor carefull whether the Saddle and the Trappiers are cleane, neat or old, or whether the stable or maunger be altogether fit for him or not, but is sufficiently satisfied when he may stand or lie, for to take his naturall rest. And because I esteeme my selfe to bee such an other, for the Loue of God. I will vse my body according as they are vsed: for when the maister doth mark that they waxe

wilde

wilde and stubborne, hee putteth a bit and bridle in their mouth to rule them after his owne will. Likewise hath the Loue of God bridled mee with a bitte called Shamefastnes, that I shoulde not curiously beholde and loue vanitie, for it is daungerous to beholde that which is forbidden to bee desired or couetted. Wherefore the Loue of God hath giuen me warning, whensoeuer I shoulde come to see a thing which is beautifull, comely and delightsome to the eyes, that I shoulde not set my minde vppon it, but shoulde disdaine it as a trifle of nothing, and shoulde continually loue and behold y chee-

cheefeſt felicitie, being a treaſure not ſubiect to mutabilitie, or vnconſtãcie which is my only Sauior Ieſus Chriſt, who doth ſeeke and demaunde my heart and loue, and will moſt bountifully reward me for the ſame. And by theſe contemplations I ouercome the other Damoſell. Now when theſe two are driuẽ away, there reſteth yet the laſt, who is there Soueraigne to bee vanquiſhed, who hath more deceite and ſubtiltie then all the reſt, & watcheth continually ouer the good workes of a man, and is called the Pide of life. And whenſoeuer ſhe commeth, ſhe is alwayes accompanyed with one

page or an other, the one called good, and the other euill intent. But so soone as I doe spie her, then I vse her in this sort: & tell her, Auoid thou wicked & deceitfull Syren, for if I should giue care to thy sweet poisoned words, I should draw vpon me a sea of calamities & miseries. And although thou counsellest me that I should grudge at the chastenings & commandement of others, yet I will not hearken to thy wordes, for I tell thee plaine, I thinke that hee loueth me, who doth chasten and rebuke me, for not to come to shame, and vtterly to bee cast away. Sometimes she doth present her selfe vnder the colour

lour of Enuy and teis me. This bodie is in such authoritie, and this hath such a commandemente, but no bodie esteemeth of thee. The one is Souereaigne, the other Lieuetenant, the other Stewarde, & ouerseer the other: but thou art accounted but as a kitchin drudge, being notwithstanding as old & as good as any of them al. Thou art without office or commaundement, and esteemed amongest them as a slaue of all slaues, because they neuer commit any charge to thy handes, therefore thou mayest well see, that he who doth most is least cõsidered of, hereafter then vse thy selfe otherwise, for whosoeuer

maketh of himself a sheep, the wolfe wil quickly eat and deuoure him. These and such like things doth she cast before me, and cō-meth dissembling wise to me, although I knew her not, nor could perceiue frō whence these lamentable words did spring & grow. whereupon I answere her in this sort. Content thou thy selfe, I haue not forsaken the worlde, and mine owne selfe, to rule & command others, but to be gouerned & commaun-ded my selfe: Long agone haue I purposed to be o-obedient, and therefore I will doe that whereunto I am called. For God wil neuer aske an account of ỹ commaundement which I haue

had here in this world, & how highly I haue beene aduaunced in Office and authoritie, but howe I haue behaued my ſelfe in mine eſtate, howe I haue executed thoſe thinges which were commaunded mee: how I haue humbled my hearte towardes him. Therefore I will diligently execute the vocation whereunto God hath called mee, and meddle not with other mens offices and authorities. For I am aſſured of one thing, ỳ it is a ſtep & degree to ſaluation, to bee obedient, dutifull & humble, from which no man can fall but by an aſpiring minde. And therefore I haue no occaſion to com-

plain for this my baſenes ſake, but rather the more to thanke and praiſe the Lorde, and greatly to reioyce, that hee hath taken away frō me all occaſions of feare and perill, whervnto honour and authoritie doo oftentimes leade & bring a man. And herein let Sayne Auguſtine ſatisfie thee, who ſaith: In nothing haue I felt more Gods wrath, then when he appointed me to rule & gouern others. And therfore my ſonne maruaile not of this, for euen as this wicked Damſel, who is Soueraigne of the pallace of Pride, is more addicted and giuen to all manner of iniquitie and wickednesſe, ſo we of our

ſide

ſide do need to be the more circumſpect, ſtrong & diligent for to auoide her ſnares and ſubtilties. And to bee ſhort, I will ſhewe thee here a thing of no ſmall importance, being a remedie whereby thou mayeſt vanquiſh, and ouercome all theſe wicked ones togeather at once, or els euerie one apart. For when one of them commeth, whoſoeuer ſhe be in complayning wiſe, do thē as I doe: Namely, when the Concupiſcence of the fleſh commeth, complayning, that they giue her too little & too cold cheer, or that her drinke is too ſmal or too ſowre: then I anſwere her: It is moſt certaine that he who hath

more then hee deserueth, hath no reason or occasion to complaine: for thou doest not deserue a crust of bread, nor a cup of colde water, as the best Saints haue confessed in truth of themselues, and therefore thou doest deserue a great deale lesse, who art not to bee compared vnto them in holines of life, being so vnstedfast in Gods seruice, and so vnthankfull for his benefites. What occasion hast thou then to complaine, seeing thou hast more then thou art worthy of. And the same I tell her likewise, when she misliketh her apparel. The like answere I giue vnto the other, called, Cō-cupiscence of the eyes, whē shee

ſhe ſtirres and prouokes me with the deſire of co=ueting this or that: ſaying to my ſelfe: O thou vile & poore wretch, that which thou deſireſt vnder the co-lour of neede, is ſuperflu-ity and contrary to the po=uertie of the ſpirite. And although ſhee is not by this altogether ouer=throwne, yet notwith=ſtanding it doth diminiſh at the leaſt our ſelf=loue & pride in our vertues. And we Chriſtians (who pro=feſſe the name of Chriſt) ſhould bee aſhamed to bee endued with leſſe vertues, then the Heathens and I=dolaters were, amongeſt whome Seneca was the onely mirrour and pat=terne of vertuous pouer=

tie, as it is yet manifestly to be seene in his workes and writinges. The like aunswere I make to the thirde Damsell being called the Pride of life, whensoeuer shee goeth about to tickle me with a desire to be honoured, esteemed of, exalted, and to commaund, thinking within my selfe: O thou miserable creature, thou dost inioy more honor then thou art worthie of, if thou couldest onely conceiue it. For hast thou not deserued to burn in hell fire with the damned soules? And beholde what honour the Lorde doeth shewe thee, to suffer thee to dwell in peace and quietnesse amongst his creatures, and which is more

more, hath receiued thee in to his seruice, & hath made thee one of his domesticals & houshold. And although ỳ art altogether vnworthy to be ỳ least of his seruãts, yet hath he chosẽ thee to be one of his minions, & wil not let thee part from him night nor day, but requireth that thou shouldest speake with him continually, and praise and thank him for his goodnesse. Moreouer hee doeth feede thee in this transitorie and mortall life, euen with ỳ bread of Angels, and setteth thee at his own table for to banquet with him. Thou proud wretch what canst thou craue more? where wouldest thou clime? wouldest thou fall

downe again from whẽce thou art come, for to lie as deep in ỹ bottomles pit of hell, as thy father Lucifer doth: what wouldest thou haue more? doest thou desire to bee God himselfe. Thou lackest nor needest nothing, O vnhappy creature as thou art, open but only thy blinded eies, and confesse that thou hast more then thou deseruest, or art worthy of. Be contented wᵗ that, that God sendeth thee, and with thine own estate, and perswade thy selfe that all things which do happen, do come to passe by Gods ordinaunce and appointment.

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The twelfth Chapter doth intreat of the waies and means to vanquish the other wicked Damsels.

When these three are ouercome, thē easily mayest thou ouerthrowe her, who is their nurse and mother, called Obliuion, who comes creeping into the house through a thousand holes, sometimes she findes her selfe in the morninge, sometimes in the eueninge Prayers, and sometimes at our worke and

and labour. And alwaies I rebuke her in this sort: I tell thee woman, there is no man that keepeth a beast in his stable to bee idle alwaies, and to take his pleasure onely in eating, drinking, & sleeping, but that hee might worke dayly with some courage. For whensoeuer a beast is not tamed with working, fasting and watching, hee groweth quickly stubborn and stiffe necked against his maister. But when the maister seeth ỹ he is slow and nothing quicke, then he vseth a goade or spurre to driue and prick him forwarde: euen so hath the Loue of God procured for me a rodde called Feare, whereby he driues mee forward.

forwarde. And I that am seruant & the poorest of all the house, know verie well that a slaue is not kept but for to worke and trauaile, & no bodie should make great accoūt of him or ease his talke or feede him daintily, because hee should not waxe too bold or too stubborne: for there is no worse man then a wicked prisoner. Further I aske her, whether the kingdome of heauen is to be gotten w eating, drinking, sleeping, and securenesse of life? Not so truely, for our sauiour Christ did not enter into it in this sort: & seeing ỹ he who is our onely guide, did not take this waye to come thether, but by paines and

sufferings

sufferings entered into e-
uerlasting blessednes: ther-
fore if we wil obtaine the
same ioy, then are we for-
ced to walke in the way of
sufferinges and pouertie,
for when the head will go
this way and the feet ano-
ther, the bodie shall neuer
be ioyned and come toge-
ther. And if we do not keep
the high way of suffering,
trauaile, paine, and con-
tempt, then wee can in no
wise be incorporated, but
shall bee cut off as vnpro-
fitable members and bra-
ches, and be cast into Hell
fire. And if we refuse to be
partakers of his crosse &
passion, then we shall not
participate of his ioyes
and resurrection. And if
wee doe not finde Christ,

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in punishing our flesh, as he was whipped, spitted at, despised, wearied, poor, hungry, thirstie, and suffering death betweene two theeues as an il doer, being neuertheles voyd of staine or spot, and altogether innocent, then wee are sure neuer to tast of his ioyes, and inioy his louely and sweet countenance, being nowe made kinge of all kinges, & Lord of Lords: sometimes this wicked woman comes to assault mee, when I am in my chamber at my prayers, although she were wearied and troubled with too much heate or frost. Then I tell her, woman a deuout damsell seeketh no tediousnes of a good thing.

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Besides, what shal I pay to the Lord againe, for all that hee hath giuen mee? what can I suffer to requite my deere and welbeloued Sauiour Christ? who through meere loue, hath lost his life vpon the crosse, not lying there at his owne pleasure, as I do heere, but was thrown vpon it, & there stretcht out as with a racke, not cloathed, but naked, not vnder a couer, but vnder the bare skie: not with warme shoes at his feete, but pearced w great and cold iron nails, and all this for my sake. Wherefore then should I grudge to suffer a thing of nothing for the loue of him? All which is yet final

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in comparison of the rest, for he hath not onely, most gladly and willingly, for my sake suffered the miseries and calamities of this life, not for an houre, a day, or a moneth, but for three and thirtie yeares together, and besides remained three hours aliue vpon the crosse, in such pain, griefe, and martirdome, that no tongue is able to speake it, or any vnderstand it to conceiue or comprehende it, all which seemed little vnto him for the great loue and affection he bore to all mankind, and particularly to euery one of vs, & would haue suffered much more if it had beene needful: he notwithstãding being a king,

and

and I worse then a slaue, he God, and I more vil-der then the earth, dust, or ashes: he most holy and innocent, and I a great and grieuous sinner, wor-thy of seuere punishment. And seeing hee hath done all this for my sake, shold I think it too much to do any thing for the lone of him? And is the seruaunt better then the maister? Therefore Obliuió anoid, for it is no paine for me to be here, seeing I doe not suffer any griefe or aduer-sitie: and vnlesse I should do this with a good will or spiritual pleasure, ỹ hande of God might fall vpon me: for it is written, Cur-sed is hee who doeth the worke of the Lorde neg-ligenly

ligently and carelesly. For hee cannot abide that one shoulde serue or offer the sacrifice of prayse and prayers vnwillingly, but is pleased whē they spring and come out of a ioyful & vnfayned minde. When now this olde and accursed wretch is ouercome, then must wee endeuour our selues to vanquish the other foolishe watching maides, whome the worser they are, of the greater and of more force are their temptations, & assailings: and the lesse they are mortified, the vneasier are they to bee rebuked and ouerthrowen. Now when the first whereof I haue spoken called Maliciousnes, accompanied w̄ her daughter

ter Wrath, do both assaile me, then I giue them this answere. Charitie is bountifull & patient, and thus with my good intent and meaning my husband, I quite ouerthrowe them. Further, I tell them, although ỳ mine acquaintance, who professe great loue and frendshippe towardes me, doe offer mee some secret wrong and iniury, seeing that I deserue and am worthy of more, I am willing to beare it patiently for ỳ Loue of God, & perswade my selfe that they greatly fauour mee, that they offer mee not so much as I, (if all thinges were rightly considered off) haue deserued. And this the Lord suffereth for my

my ſins ſake, for to make me readie in this worlde, that I might learn to ſuffer ſome thing in the meane ſeaſon for his cauſe. Thoſe whome thou ſayeſt that wiſh me ill, and do ſpeake ill behind my backe, and cannot abide my ſight, they hate not my ſoule, but my ſinnes onely, my faultes and wickednelle, therefore I am bounde to loue them, for their purpoſe and intent is good & godly. And if I am Gods ſeruant, I ſhall ſoone ſpy & hate mine owne faults. wherefore then ſhould I curſe or wiſh any harm to thē, who do that which I would endeuour to do my ſelfe? I will therefore conclude, & therewithall giue

thee

thee away frō me. Those that do report ill of me, & seeke to hinder mee, are they not my brothers and sisters, and seeing that they be such, am I not cō-manded to loue, and in no wise to hate them, by force and vertue of the commā-dement, Loue thy neighbor as thy selfe? And whensoe-uer shee doth assault mee with another of her ser-uaunts called Enuie, who bringeth with her a two edged sworde, commonly termed, Spight at another mans corporall and spiritual vertues. Then I answere her as followeth. But first of all you must know that shee is a venemous and spightful Damsell, for she withereth, consumeth, & killeth

killeth her selfe at the pro-
speritie and good successe
of her neighbour, and re-
uiueth againe, and reioy-
ceth at their miserie and
aduersitie. But nowe to
my answere. Thou sayest
that others are endued
with greater wealth,
beauty, and better giftes
of nature then I, where-
in I doe reioyce and ac-
count me the happier, for
in this and in the life to
come, I desire nor wishe
for nothing but for Iesus
Christ, who is the Angels
and my onely treasure,
mine and all creatures
beauty, my gaine, and the
fountaine of al goodnesse.
Therefore let those loue
the other things that wil,
as for mee I doe thirst af-

ter nothing but after Christ and his loue. For there is no exception of ẏ rich or poore, of the foule and faire with him, but hee regardeth onely the humblenes and lowlines of the spirite. And thou sayest that others do possesse such and such wealth, and that they receiue great giftes, and I none at all: and I doe say, although they inioy all this, that I possesse, yet much more thē they, for I beare so greate and noble a minde, that I esteeme it a great basenes to settle my heart vppon such meane, vile, & transitory things, as all earthly things are. But now I wil ouerthrow thee wͭ humility, wherof I beare the

name

name and tel thee that the children of God do freely possesse all these gifts, and many more, & not I that am but a slaue, and not worthy of the least of these thinges. Then she turneth her backe quickly, and presently assaulteth me wth a spirituall enuie of another mans goodnes and holines of life, saying, this man is more aduised, more feruent in prayers, quieter, more mortified & soberer then thou art? wherevpon I do answer her & I say: Let vs nowe speak with reason. Wherefore shold I spight at this, seeing they pricke me forwarde to godlinesse, and gine me an occasion to reioyce; when I see that my

good Lorde and mayster hath such seruantes, who are so feruent and holy, & do loue him so much without dissimulation. Therefore the more I am bound to pray, ỳ it would please his diuine maiestie to bestowe more giftes and graces vpon them, to the end he might be prayed & honoured the more by thē. For if one did loue his mayster, would he not be glad that he were knowen, loued and honoured of all the world, and that he likewise shoulde inrich them with a tēporal and spiritual riches and blessednes. Auoide therefore thou accursed and wicked creature, for thou knowest not what charity meanes, seeing

ſeeing thou art the brood of ſo wicked a damme. Therefore I tell thee farther, I would be glad (ſo that it might bee without the damage of my ſaluation) that my Lorde and God ſhoulde depriue mee of all theſe bodily and ſpirituall gifts, wherewithall I am enduced, and beſtow them vppon others, who ſhould vſe them better to his glorie then I who am vnworthy of the grounde whereon I tread, and moſt vnthankefully haue entertayned his graces & fauours ſo abundantly beſtowed vppon me. For I deſire nothing elſe then the glorie and praiſe of my Lord & mayſter, & if it were poſſible,

vpon mine owne charges, although my selfe shoulde receyue no benefit by it at all. Doest thou not know that our God doeth all things in great wisedom? hee knoweth the vesselles before, whereinto he poureth his graces, and because hee knew me to bee vnfit for such fauours, for my vncleannes & prides sake, that woulde bee puft vp with a vain presumption of my selfe, mine owne workes & vertues, therefore hath his wisedom not beautified me with them, and yet I am wel contented, and will desire no more then I am able to vse, both to his glorie and mine owne saluation.

The

The thirteenth Chapter ſheweth moſt manifeſtly the waies and meanes to ouercome all manner of wickedneſſe.

Alicioufnes third daughter, is Slothfulnes, who is of a wōderfull wicked nature, becauſe ſhe is in all ſpirituall actions which concerne God, in whoome conſiſteth all our ſaluation, very cold, negligent and ſlothful. And when ſhe beginneth to aſſault me, then I do withſtande her with theſe armours: In vayne doeſt thou ſeeke thou accurſed

wretch, to draw me from my prayers and spirituall exercises, and therefore to ouercome thee I will bee more diligente, & zealous in praying, watching & fasting, to passe my time in godly contẽplations: And whẽ she seeth that I thus prepare my selfe to the cõbate, shee taketh another course with me and saith: Doest thou not see & perceiue that thou art altogether without fermency, & that thou shalt praye against thy stomack, whereby God is rather prouoked vnto anger, thẽ therby pleased, and rather tempted, then honoured, who doth desire to be serued with a burning zeale and ioyful minde, and not

with

with an vnwilling and drowsie heart. Whereupon I do aunswere as followeth, auoid hence thou brood of Sathan, too wel do I vnderstand thy meaning: for thou must know that at such times I doe please God much more, whē I serue him at mine owne charges, then when hee bestoweth a great aboundance of grace vpon me, for it is an easie thing for him to swimme that is holden vp by the chinne. Dost thou not know that hee withdraweth sometimes his graces frō vs: for to trie what we will or are able to doe our selues. And when hee seeth that wee doe offer and present vnto him all our abilitie,

and do al that lyeth in vs, hee doth then at conueni-ent time through his mer-cie increase our comfort a-gaine: and although we bee depriued of that zeale which wee shoulde haue, yet notwithstanding wee feele alwaies in vs a good will & desire to performe it, and a misliking of that which wee doe: and doest thou aske then, wherefore I doe embolden my selfe to pray, being altogether faint, slow and of no zeale, and moreouer art not a-shamed to say: ỳ so doing is to tempt God: I tell thee, if I had yet lesse fer-uencie then I haue: yet I would not be afraid to do this, and woulde present my selfe before my Lorde

and

& lay nothing vnto him, nor craue any thing at his hand, but onely stande before him, shewing him honour and reuerence, hoping that he is present, and doth vouchsafe to behold & regard me, & ỹ hee which is the fire of loue, will kindle my hart whē-soeuer it shall please him. For I will yeelde my selfe altogether into his hands and submitte my will and my self wholly vnto him: and further knowe, the colder and fainter I am, the more neede I haue to approche neere to the fire. For if I shoulde go away from it, I should be worser and waxe colder. Auoid thou hence therefore for I do not set my selfe to

pray

pray, or to spirituall contemplations, and other godly exercises, for to receiue thereby comfort only, or because I finde in it a sweet and pleasant tast, but to serue my Lord and God, & besides I knowing his wil for to do it, exercising my self to the glorie of his name in all vertue and holines. Nowe when this wicked Damsell doth perceyue that she is not able to drawe mee from the loue of my God by these meanes, she turneth her aside, and endeuours to allienate mee from ỹ loue of my neighbour, by the helpe of these two other foresaide damsels, called Ill Suspition, & false or light Iudgement, for to

to dispise them in my hart and iudge them to be wicked, and malicious, laying before my eyes all that which might breede in me some ill suspition of them, for by these meanes to intice me to giue a false and rashe iudgement of their doings. And to bring their purpose to better effect, they come accompanied wᵗʰ Murmuring, Despising, and Backebiting. But presently I aunswere them as it followeth: it doeth not become a slaue suspect ill of his betters, sinners should not touch sacred things, I must esteeme euery bodie to bee good and holy, and account my self to be wicked and a sinner, not knowing what

what euery man may bee in the sight of God, or els what his latter ende will be. But as concerning my selfe, I know whom and what I am, and to what end the seede of my desires Wickednesse and Vngodlines woulde bring & carrie mee, namely into hell, if ỹ mercy of God came not to aide or assist me. Therefore I haue inough to do with my selfe, and to see whether my thoughtes, deedes, and conscience bee good, for I know my selfe and not other men. As concerning others, I will take and chuse the surest, which is to thinke well of them all, wherewith I shall lose nothing, but may profite and aduance much

much. For it is daunge-
rous to refuse the certain-
ty for the vncertainty: and
charity thinketh no harm.
Moreouer, who hath or-
deyned mee a Iudge be-
twixt God & my neigh-
bour? betweene him and
his conscience? truely no
body. Therefore auoide,
the iudgement hereof be-
longeth to God onely, for
it is hee that seeth the in-
warde thoughts, and tri-
eth euery mans reynes &
secrets. Moreouer Ill Sus-
pition, proceedeth from ỹ
Diuell, and is quite con-
trary to brotherly vnitie,
and causeth great strife a-
mongst friendes, which a
man may finde to bee true
by daylie experience: for if
a husband taketh an euill
suspition

ſuſpition againſt his wife, and ſhe doeth perceiue it, although ſhe had been before the honeſteſt of all her godly neighbours, ſhee wil quickly turne her chaſtitie into all manner of wickednes and diſloyalty. For it is moſt true that Seneca ſaith: Ill ſuſpition hath cauſed many men to ſinne. What although they haue erred, perhaps they are fallen through weaknes, or els through great temptations, but notwithſtanding all this, I ſhoulde not therefore hate them, or els giue a light iudgment of their doings, but for the Loue of God, ſhoulde turn all things to the beſt, ſhould ſuffer, pittie, and haue compaſſion on them.

And

And if thou wilt not yet graunt mee this, then I tell thee that it is Gods iustice and iudgement, whose prouidence doth bring all thinges to passe, which in no wise wee are able to comprehende: and in such sort, that euē as he neuer ceaseth to doe good vnto vs, so he permitteth these faultes, and turneth them (although they are euill) to the aduantage & profite of those that are fallen, or eis of theirs that do behold them. Therfore trouble mee no more, for he that taketh vppon him to iudge other men, presumeth vppon the title of God, and remember what happened to thy father, when he would haue been

like

like vnto God, and therefore I haue reaſon to take warning by his & others miſhap, and miſfortune, & to haue a ſpeciall eye to mine owne actions and doings.

The xiiij. Chapter endeth the exerciſes of Ladie Humilitie.

Deſire being ſtroken in a maze at Lady Humilities words ſaid: Now firſt I do vnderſtand that, which long agone I haue heard my auncestors tell, but yet neuer had any triall of it, namely, that Humility

militie conteyneth and cõprehendeth all manner of vertues, Iustice, Peace, Ioy, spirituall and temporall comfort. Therfore I pray your Ladiship to resolue mee of one doubt which troubleth me not a little, as touching this matter. Whether you doo know alwayes these wicked Damsels, when they come in disguised apparel or vnder the colour of godlines, for we do reade, that they are able to transforme themselues into Angels of light, whereby easily they may deceiue the simple, and such idiots as I am. Ah my welbeloued sonne, quoth Humility, this is a great point. Therefore to resolue thee here-

herein, thou must knowe ỳ God hath put a Lampe in the midst of our Chamber, called Good conscięce, which burneth day and night with the oyle of his mercy: and is kindled with a wike of the holie Scriptures, & hangeth to it a string called Care of the mind, being fastned at a naile called Care of inclinacion. And as long as this Lampe doth burne and is kindeled, then wee neede not to feare them, for wee can spie them quickly. And although they come as disguised as they may, yet we know them by their going, for they are crooked misshapen, and are lame, and do halt, so that they cannot for their liues go straight

straight and vpright. But my son, when this Lamp is put out, by our owne negligence: or ꝑ the nayle falleth out by our idlenes, or els that the string breaketh, or that God wꝺraweth his Oyle (which he neuer doth before wee doo first spill it willingly) then we remaine in darknesse, and nothing doth prosper with vs. And therefore we pray to God alwaies, that it woulde please him to lighten our Lampe, and doe say with the Prophete Dauid, O Lorde thou art my guide, lighten mee therefore in darkenesse. The Lorde graunt you his grace and mercy, quoth Desire, for you haue comforted my troubled

troubled mind. Take thē said Humility, these Ladies whom I shall appoint, in thy company, vntill thou be sufficiently armed with a True feare, for the foresaid wicked Damsels will endeuour themselues to draw thee perforce againe out of our handes, Here is Fortitude, against the first called Concupiscence of the flesh. Earnestnesse against Concupiscēce of the eyes. The second, Humilitie, against Price of life. The third, Watchfulnes, against, Slothfulnes. The fourth Bountifulnesse, against Maliciousnes. And so the Lord haue thee in his keeping.

The fifteenth Chapter intreateth of the Vertues of Lady Humilities daughters.

By these meaus said Humilitie, with the helpe and grace of God, & mine owne endeuour, I vanquish and ouerthrowe all my enemies. Desire did receyue a great comforte by his soueraigns wordes, and said, I pray your Ladishippe giue me leaue to go visite these Damselles, for to come acquainted wt them. Go in the name of God aunswered shee this leaue I giue thee most willing=

ly. And thou my Steward, go thou with him, & bring him acquainted in all the houshoide. And herewithall Desire departed most ioyfully out of his Soueraignes chamber, accompanied with ỹ foresaide Lady, who was Steward of the house, called Esteeme nothing. Who brought him presently into ỹ chamber of Humilities eldest daughter, called Confession of sins, who did entertain him most frendly, and being bidden to sit by her, began to speake. I pray you Lady ỹ it may please you to tell me your estate, conditions, and manners. I answered she, am Humilities eldest daughter, and a scholler to this

this damsel our Steward and do greatly delight in her company, acknowledging and confessinge alwayes whome I am, & such as I esteeme my selfe to be. Desire presently did marke, that this Lady was of a great countenance and very bountiful, because she shewed her selfe to be an enemie to all vain glory, and idlenes, and herewithall, did take his leaue of her. And being departed from thence, his guide brought him to the Chamber of Lady Humilities second daughter, called Desire to bee dispised, who did receiue him likewise most curteously, and sitting downe by her, said: I pray you Lady to tel me

your name, & condition. I am called, said she, Desire to be despised, contemned, and nothing esteemed of. This did greatly amaze Desire, hearing that she was so desirous to be dispised and contemned, seeing that it was quite contrary to euery mans nature and condition: yet notwithstanding, did account and esteeme her a very vertuous and godly Damsell, because shee did it for the Loue of God. And herewithall did take his leaue of her also, and went with the Steward his guide to Humilities thirde daughters Chamber, who was called Glad to be despised, who entertained him likewise with a cheer-

cheerefull countenance, & as he sat downe, sayd vnto her. I pray you Ladie to tell me your name and conditions: I answered she, do reioyce to be dispised, contemned, iniured, & mocked at, and this for y Loue of God. Desire did marualle at her vertuous disposition, and saide: I pray you to teach mee the meanes whereby I might attaine to your vertues, for I find this, which you haue to bee quite repugnaunt to mine owne nature: for when I am iniured, contemned, dishonored, and nothing esteemed of, then I grudge and waxe angrie at it. This doth happen said she, because thou hast not yet em-

embraced Humilitie, who doeth comprehende to esteeme nothing of her self, and for the Loue of God to despise her selfe: but it is a sure and certaine token that thou art full of Selfe-loue, Pride, and Ambition. Yet because God hath brought thee here in the house, we will teach and instruct thee in all kind of vertues, and pull from thee this thicke and filthie skin, and transforme thee into a new shape, and prepare thee, that thou maist come to the speech of the Loue of God. Therefore if thou wilt attaine to my vertues, first of all thou must imbrace my seconde sister, called Desire to be dispised, oftentimes remembring

bring and ſpeaking to thy ſelfe. Hereafter I will be deſpiſed and contemned, & not grudge, when I am mocked at, iniured & belied. And when thou haſt attayned vnto this, then ſhalt thou be feruent in prayer, and with great labour, not at the firſt, but by little and little obtaine this vertue, whereof I do beare the name. And although this will fall ſomething hard vnto thee at the firſt, becauſe thou ſhalt be forced to ſtriue againſt thine owne nature, yet ſhalt thou with conſtancie ouercome all difficultie, inſomuch that thou ſhalt at the laſt reioyce, when they ſhall eyther in words or deedes, offer

thee, any wrong or iniury. Therefore force thy selfe to beare patiently all shame, contempt & despising, for thou must knowe ỹ none is iust vnles he be hũble, and grudgeth not to bee despised, iniured, & mocked at. Whereupon Desire did aunswere, and said, I doo marueil that he shold be vniust, who doeth mislike and grudgeth at these thinges: for there are few to be found ỹ then are iust, therefore I think ỹ you do mistake your selfe in this point. Not so sayd she, and therefore I will instruct thee in this doctrine. First thou canst not deny, that hee is iust, who doth desire to giue and to receiue of euery man his right.

right. And thou knoweſt that vnto man appertayneth nothing but contempt and mockery, becauſe hee is more vilder then any other creature, for his great and abhominable ſinnes: and therefore I conclude, that hee who grudgeth to receiue his due is vniuſt.

Furthermore thou canſt not deny, that all good thinges ſhold be beloued, ſought for, and eſteemed of, and ſo much the more, the more that they exceede in goodneſſe. And contrariwiſe, that euery euill thing ſhould be hated, deſpiſed, & ſuppreſſed. And it is moſt certaine, that euery man is naught and wicked, becauſe God one-

ly is good, and therefore it followeth, that hee with reason should be dispised, scorned, and hated, because it is his due and right.

The sixteenth Chapter sheweth, that all thinges which God hath created are good, and howe this title Good, belongeth onely vnto him.

BEhold said Desire, I am not yet sufficientlie satisfied vnto these your argumentes, wherewith you doe seeke to proue, that God onely is good, and all that, that is not God shoulde bee naught. For your

your conclusions do disa-
gree with the holy scrip-
ture, where thee witnes-
seth, that when God did
beholde all that hee had
made and created, founde
it not onely to bee good,
but perfecte and without
fault. Further, seeing that
God is good (being our
cheefest felicitie, and of all
that there was created, the
efficient and onely cause)
consequently it must fol-
lowe, that all which hee
hath created should be ex-
ceeding good, because the
worke shoulde be answe-
rable to the excellency of ỹ
workman, for not to stain
his skil and cunning And
seeing that man is ỹ most
noblest & excellentest crea-
ture of all visible thinges,

therefore hee is not good onely, but exceedeth in goodnes, and by consequent, according to your owne argumente, to him belongeth all honor, loue, and obedience. I will not answered the damsell, dispute with thee any longer, but I will more at large, declare and expound vnto thee these thinges, to the end thou maiest the better vnderstand them. Thou must know ỹ God onely is good, (as ỹ Gospel being the onely truth doeth witnesse) which is thus to be vnderstood. That God in his essence and nature is good onely, & that it is proper to him to be good, and al that God hath created is good, but by partici-

pation

cipation of his goodneſſe. Therefore when the creature doth conſider the vnſpeakeable goodneſſe of God, and wayeth his benefites and graces, beſtowed vppon her, thee will yeeld all honour and obedience that is due to his Maieſtie. And this turneth to Godwarde, and not the creatures. And in this ſort ought we to loue our ſelues & all creatures, becauſe wee were all good in our firſt creation: and therefore man ſhall not ſeeke to bee honoured and reuerenced for his owne ſake, but for the goodneſſe of God participated vnto him: and becauſe he is the handie-worke and creature of God, ſhall attribute

bute onely vnto him all his goodnes, and not to himselfe or to his owne industrie. For there is great difference in that hee hath receiued of God, and in that he hath of his owne: from God hee hath that which is good in nature, but from himselfe that which is euill: for by him he doeth carry his image and likenesse alwayes in him: but by himselfe, through his wicked and vngodly life, doeth deface it, and becommeth altogether vnlike him, delighting in nothing by nature, but in that which is contrary to God, and his first creation. And hereout may we perceiue that we ought honour and loue

that

that which man hath in him of God, namely, his good nature, condition, & all kinde of vertue. But shoulde hate and detest in him all that he hath of his own, namely his wickednesse, filthines and sinne, in such sort that wee shall in sundrie meanings, and to sundrie endes, honour or despise, lone or hate a man. And how holy or vertuous so euer a man is, yet must he know and confesse that hee hath nothing of himselfe, but all manner of wickednesse, & shall therefore desire, that the honour and praise of goodnesse shall onely redound to God, from whō all goodnes floweth. But as much as concerneth his

his wickednesse being his owne, shall wish onely to bee dispised, contemned, discredited, and dishonoured for it. And whensoeuer he shall doe this, then shall hee bee iust. And if a holie, good, and vertuous man doeth not grudge, & is desirous to be dispised, why should a sinner then account it iniustice and vndecent to haue such a desire, but contrariwise would bee honoured and esteemed of although they had deserued it. Therefore no sinner shall perswade himselfe that hee doth much when hee desireth to be thus despised & disdained, seeing a holy, vertuous, and iust man, is bound in duty and conscience

science

ſcience to deſire it.

The ſeuenteenth chapter intreateth of the ſame words.

THe wordes of the Damoſell did greatlie pleaſe Deſire & ſaid, I praye you that it may pleaſe you to tell the meanes, wherby I might further and obtayne this holy deſire. Two meanes there are, aunſwered the Ladie, the firſt is the Loue of God, the ſecond a godly minde, and whēſoeuer thou wilt take my counſel it will greatly further thee to the attayning of this my vertue. Moſt willingly, aunſwered

Deſire

Desire, I wil take it: make account then, and fully perswade thy selfe said the Damsell, that the Loue of God, whom thou desirest and louest so much, hath no greater enemy, nor one who offereth him more wrong and iniury, & more resisteth him then thine owne flesh. Therefore take this for an vse and custome, to speake euery morning to thy soule as followeth.

Let me see, O my soule, how thou wilt hate this day thy rebellious flesh, mortall enemie to thy creator, Lorde, and louing spouse Iesus Christ, and what meanes thou wilt vse to despise and vexe it: And again in the euening

shalt

ſhalt thou ſay this vnto her. Let vs examine now my ſoule, howe thou haſt hated this day thy vile bodie enemie to thy onely Lorde and Sauiour, and haſt ſought by all meanes to diſhonour it, chaſten it, and vexe it, and how diligent thou haſt beene to hinder it of his owne wil, and in all thinges to perſecute it. And brother, whenſoeuer thou wilt go about to do this, and with a ſtedfaſt deſire to hate thy Lordes and thine owne ſoules enemie, then will this exercise bring and aduaunce thee to a high degree of humilitie, and by little and little worke in thee a perfection of all vertues: ſo that ſhortlie after

after thou shalt detest thy selfe, hate & vanquish thy owne rebellious will and flesh. And whensoeuer any body doth vse thee so, then take holde of mee, and of my vertues, and herein greatly also reioycing, say: Praised and blessed bee the Lorde my God, who giues me now meanes to bee reuenged vppon mine enemies. Desire receiued great comfort by this damsels wordes, and with great and humble thankes, hauing take leaue of her, was brought by his guide into another of Ladie Humilities daughters chambers, called Sinceritie or Simplicitie, who likewise receiued & entertained him most frendly, and

and curteouſly placing him, next to her ſide, began to ſpeake of God, and of heauenly and ſpirituall matters. Whereupon Deſire did pray the Damſell, that it would pleaſe her to tell him her name. My name is Simplicity, anſwered ſhee, and with euery man I deale plainely and without deceite, vſing no diſſimulation in any of my actions or doinges, & all that I heare or ſee, doe alwaies conſter it to the beſt: for I thinke euery man to be as I am: at the leaſt as much as concerneth his mind, I thinke no harm of any man, but only of my ſelfe, for I haue alwaies an euill ſuſpition of my ſelfe, hauing an eye

conti-

continually vpon all my thoughtes and deſires being very circumſpect & carefull to eſchew ỹ traps and ſnares of the wicked, that by theſe meanes I might waxe ſtrong and increaſe in my mother Humilities vertues. How, anſwered Deſire, can you not bee vertuous vnleſſe you be thus carefull? No ſaid ſhe, for Simplicitie wtout Wiſedome is worth little or nothing, and hindereth more then it profiteth: for the Loue of God loueth none but thoſe which walke wiſely and circumſpectly in all his waies.

The

The eight Chapter intreateth of Sincerities manners and conditions.

I pray you good Lady (quoth Desire) to tell me howe you deale vpright and sincerely with euery man. In three things answered she, in thoughtes, wordes, and deedes. First of all I will not cast my thought vppon matters which do passe my vnderstanding or capacitie, nor seeke to purchase honour, dignitie or promotions of this world, which are but vaine and transitorie, alwaies thinking my selfe to

to be the worst amongst al reasonable creatures, and the vnworthiest of all Gods seruãts, esteeming all others to be holy, good, and replenished with heauenly graces & vertues. Secondly, I will not vse any flattering or deceitfull words, to intrappe therewith my brother, but only I, no, for all things els are wicked, & spring out of the roote of vanitie and idlenes. Thirdely, I refraine my selfe from vain, fleshly, and worldly actions, and endeuour to doe that onely which is simple, plaine and profitable, thereby to eschue Vanitie, & Partialitie, which might cause and worke my ruine and ouerthrowe: for to

go

go alwaies roundly and plainly to worke, it maintayned the mind in humilitie, whereof the contrary is full of feare and danger. Wherefore is the contrary thus perillous? qd Desire, thou must know that my mother hath giuē me two iewels or precious stones to keepe, which I haue here in my Closet, the one called Charitie, and the other Innocencie, which are of such valour, price and estimation, that none is able to giue the worth for them. For we doe direct all our actions by these two iewelles, euen as the Marriner doth his shippe by the compasse, endeauouring euery day to get thē, & hauing gotten thē surely

to

to keepe them. And whensoeuer Curiositie, Vanitie, or Partialitie, are suffered to enter through the doore of our harte, mouth, eyes or eares: then they seeke by all meanes to steale thē away and depriue vs of these iewelles. And therefore whosoeuer doeth not direct all his thoughtes, woordes, and deeds, to get and keepe them, deserueth to be esteemed woorse then a foole. What will you do said Desire, with these iewelles, for it is a token of couetousnes, to possesse such needlesse and superfluous riches, as iewelles and precious stones bee, where you see so many poore almost ready to starue for want of foode & maim-

maintaynance. Not so quoth she, for thou doest mistake my wordes. And although that in the loue and desire of possessing wealth, riches, and worldly goodes, after the intent and meaning of the possessor or owner thereof, may consist couetousnes, fraud and guile: yet notwithstanding there can bee no deceite or auarisiousnesse in possessinge of these iewelles, whereof I haue spoken, because wee doe desire and keepe them to serue and please therewith the Loue of God, and to honour him herewith, when hee vouchsafeth to visite vs. Other riches eyther perish by wormes, or consume with rust, or

weare with time, because they are earthly, and common to every man. But those that are hidden in ỹ harte, no mustines, rust, worme, or time can consume them, because they are common to none but to such as doe possesse thē. How, quoth Desire, if hee who doeth possesse them, did discourse and make a show of them, would they not consume them, as other riches doe? No said she, for when he doeth discouer them to bee seene, then hee doeth not possesse them any longer, for whosoeuer doeth inioy them, doeth not thinke that hee doeth possesse them, but doeth alwaies endeuour himselfe and trauaileth to

get

get and to attaine vnto them. For our God doeth oftentimes bestowe these iewelles vppon him that doth not know them, and is ignorant of the possessiō thereof, because that our Presumption and Selfe loue which lyeth hidden in our hartes, shoulde not steale them away. Therefore he that doeth possesse them, keepes them as secret as may be possible.

The nineteenth Chapter sheweth, what thinges that mayntaine sinceritie or Simplicitie.

THe woordes of this Damsell did please Desire, & sayd, by what meanes might one best keepe then these iewelles? one thing answered she is most requisite and necessary to those that are new beginners, and not altogether vnprofitable to the long continuers, which is to flie & to shutte dores and windowes, for to haunt and frequen many mens companies, and to heare and see much, are ready

ready waies to loſe and to be depriued of them, becauſe our ſoule is as a looking glaſſe, which eaſily receiueth all figures and likenelles which are brought before it: and is like vnto waxe which retayneth the print & marke of any thing put vppon it. How is it poſſible, quoth Deſire, to ſhe and to ſhutte all the gates and windowes for him that dwelleth in a congregation or company of many? for he is conſtrained to go oftentimes hether and thether for to diſpatch his buſines, beſides it is both decent and godly to be affable and curteous to euery man, for not to fall in the vice of ſelfe-loue or Partia-

litie, which is to bee abhorred and to be detested, although it seemeth to carrie a faire shine or colour of vertue and godlines. It is true answered she, but nevertheless the Loue of God commandeth vs that we should be circumspect in all our actions, and doe nothing but by necessitie according to the greatnes of our affaires, and to bee carefull alwaies for these iewels, which we haue in our custody, that we do not lose them. How must we then behaue our selues, quoth Desire, for to doe as much as lieth in vs? It is needfull answered she, that hee who is not able for his businesse sake to keepe him from

from company, indange-
ring hereby greatly the
looſing of theſe two iew-
els Chaſtitie and Innocency
ſhould alwaies take me at
his ſide, and whenſoeuer
he ſhall bee in my compa-
nie, then he needeth not to
feare, that hee ſhall looſe
them, although he ſhould
trauel through al ỹ world.
I pray you, quoth Deſire,
that it may pleaſe you to
inſtruct me by ſome com-
pariſon, that I might the
better conceiue it, and the
ſimple and idiot people ỹ
better vnderſtand it, for to
carrie it away in their me-
mories the more eaſier.
Knowe then, anſwered
Sinceritie, whoſoeuer is
deſirous to keep Chaſtitie
and Innocencie (being two

of the best meanes to vertue, and ꝑ readiest waies to come to the last, ꝑ Loue of God, who comprehendeth all perfection of Charitie) must flie and shutte doores and windowes. And if it be not possible for him to doe it, let him vse me then, in all his actions and put mee in his right eye, that whensoeuer his left eie of Concupiscence, of rash or foolish iudgement, will desire to see or iudge any thing, let him direct her to his right eye of sinceritie, considering with himselfe earnestly, that euery man or woman are Angelles, and children of the Lorde, who continually without ceasing doe laude & praise their Creator,

toz. Likewiſe whatſoeuer he ſhall heare oz ſee of his neighbour, his right eye ſhall excuſe it, and amend it. And wheruſoeuer his left eye of Concupiſcence, ſhall ſeeke to drawe him to the loue and deſire of any Creature, let him preſently beholde his right eye, which will ſend him to the remembring & conſideration of the beauty, goodneſſe, and other perfections of his Creatoz, which will cauſe him to loue the creature, foz no other cauſe but that ſhee doth loue, laud, and praiſe with him her God and Creatoz. And therefoze it were moſt requiſite, that he ſhould vſe me likewiſe in all his wozds and

communications. When quoth Desire, doeth a man all things with Sinceritie? When his minde, answered she, is simple, vpright, and sincere, so that his wordes and deedes be alwaies correspondent, and all his actions reasonable and without dissimulation. Having alwaies a speciall regard that all his doinges may redound to the glorie & praise of God, his soules health and salvation, and to the profite of his neighbour: and this doing is in all thinges to walk with Sinceritie, and he goeth sure and without daunger, whosoever taketh her alwayes in his companie.

The

The twentith Chapter intreateth of Pouertie, one of Ladie Humilities daughters.

DEsire hauing receiued great comforte out of Sincerities wordes, tooke his leaue of her, and his guide brought him to another of Ladie Humilities daughters, called Pouerty. who bidding him welcome, did pray him to sit downe by her side. Desire seeing the great courtesie of the Ladie, said, that her was very glad of her cõpany, because he did perceiue that shee esteemed much

much of the Loue of God, and therefore did aske her name, and prayed her to tell him her manners and conditions. My name, quoth she is Pouertie. And for the Loue of God, I doe not possesse nor care for anye worldly thinges. Wherein, quoth Desire, take you then your ioy and all your comforte? My chiefest treasure, answered she, wealth, and riches, ioy and comforte consisteth, to forbeare all things for ỹ Loue of God. I doe greatly marualle of this, quoth Desire, for I was tolde, that this pallace was builded, by the most noblest, richest, and most bountifullest knight of the earth, wherefore doeth

doth he ſuffer then ſo poore and needie people to dwel in it? For I cannot conceiue what profite or gain hee receiueth by your pouertie, need, and neceſſitie. I will tell it thee, anſwered ſhe. The Landlord & the founder of this houſe, is Lord and King of all ỹ earth, hauing al her riches and wealth in his hand & power, and yet it is his will and pleaſure, that we ſhould bee poore, becauſe we ſhoulde not ſettle our heart vpon any thing, but vpon him onely, for hee is able inough to giue vs all things aboundantly. But theſe whom he loueth, he doeth giue them none of this earthly felicitie, becauſe they ſhoulde onely

deſire

desire and loue him, and hate this transitorie and deceitfull worlde. The greatest token and witnes which we can haue of his loue towardes vs, is when hee doeth not comfort vs in this wretched worlde, or bestoweth on vs all, that our flesh and lust doth craue and desire. Moreouer he doeth sende vs pouertie, because wee should not bee too pensiue and carefull for the goods and riches of this worlde, but that wee should serue him with an vnfayned minde and a ioyfull spirite, and not lightly for any worldly thinges, gaine or losse, prosperitie or aduersitie, receiue a vaine ioy, or discomforte, but

that

that our hearts should al=waies in rest and quiet, without perturbations or discorde, bee united with God our creator and Sa=uiour. For the Loue of God is of such tender and gentle nature, that he can not dwell but in a quiet, cleane, & peaceable place. which is your cheefest vertue, quoth Desire, my cheefest vertue is, answe=red Couertie, to frame and conforme my selfe to the godly and vertuous con=uersation of the children of God, whose company I gladly do frequent. And although my desire is, for to haue nothing yet for to shut out a wild boze who doeth destroy all our gar=den, called Partialitie or Ex=

ceptions

ceptions of perſons, my mother hath ordained that I ſhould liue as the other of my ſiſters do. But becauſe I ſhold not loſe the reward of my vertue, ſhe hath married me to a holy mind, called to deſire nothing: this quoth Deſire, in my iudgement, is to deſire more then to be good, or more then wee do owe or are bounde vnto. for I do perſwade my ſelfe that your Landlorde doeth counſell you rather to the pouertie of the ſpirite, then to that of the body, and y prophet ſaith, if thy goods and wealth doeth increaſe ſet not thy heart vpon it: Therefore I eſteeme that y vertue of pouertie doth not conſiſt in poſſeſſing

little

little or much, but in the hart and mind of the poſſeſſor. It is true, quoth ſhe, that the vertue of pouertie conſiſteth in the ſpirite, yet for ỹ Loue of God to forbeare theſe thinges it is a precious vertue, & worthy of great praiſe & commendation. For our loue and deſire is ſo much enclined to the beauty and comelines of theſe earthly thinges, that hardely we can poſſeſſe them, without fixing our whole minde vpon them. And becauſe they ſhould not draw vs away frō the loue which we beare to God, which commonly is very ſmall, it is good and wiſely done to take the ſtare from the fire, and to remoue & preuent

nent all occasions of mis-
chiefe, as much as lyeth in
vs. For the loue of God
will haue all the heart and
can abide no partner: and
take of this an example
of our Sauiour himselfe,
who could haue possessed
all ỳ wealth of this world,
& that without to set his
minde vpon it. But be-
hold I pray thee how poor
hee and all his Apostles
were. What doth this els
signifie, but that we shold
abstain from these things
which are so dangerous &
draw many ỳ doe possesse
thẽ into euerlasting paine
and damnation.

The

The twentie one Chapter intreateth of Obedience.

DEsire was likewise comforted by this Damiell, and tooke his leâne of her. And his guide brought him to an other of Lady Humilities daughters, called Obedience, whom he greatly did reuerence, for her countenaunce and outwarde apparaunce did showe, that she was of great dignitie and more esteemed of, by the Loue of God, then any of her sisters were. And when he did offer to kisse her handes, shee woulde not

not suffer it, for shee was one of Ladie Humilityes daughters, and sought not after Honour and Promotion. But she bad him to sit downe by her whereupon Desire did inquire her name and conditions. My name, quoth the Lady, is Obedience, & I am married to a husband called to leave nothing vndone, who is a very valiant and renowned Knight, and hee onely is able to ouerthrowe this feareful and terrible beast, ranging thus in ỹ world. called selfe-will. which beast doth deuour all those that follow and loue him, and causeth through his sweet whistling, al the vngodly to follow him, and few

fewe doe leaue him before hee hath brought them to eternall destruction. But euery body flieth away from mee, although it bee most true, that without me, none can get and obtaine the Loue of God. And seeing that God hath giuen me so good a husband, therefore I doe nothing but that hee commandeth me: Likewise I craue nothing at his handes but necessaries: and I neuer do go about any thing alone for feare of theeues, for here are many, and hide themselues, so that I cannot see them. Who goeth then with you, quoth Desire, first answered shee a trustie dogge, called Good wil, and my sister Sincerity, and

and my daughters, Foresight, Mirth, Diligence, and Chastity, and before all things my mother Humilitie will alwaies accompanie me: all these must I needes take with mee for to goe sure, and without daunger, and for to do those thinges which are commanded me. I praye you quoth Desire, to tell me in what sort your mother Humilitie is alwaies with you in all thinges which you take in hande: for I cannot well understande it. Of all thinges which I doe, answered shee, although they were the greatest of the worlde, I thinke not once that I haue done any goodnesse, nor set my trust or confidence

dence vpon them, nor doe
exalt my self for them, nor
perswade my selfe that o-
thers are not able to doe
the like or better, nor doe
desire that any man should
praise mee, although I
should seem to haue done
great wonders: but hum-
bly I do thanke the Lord,
that it hath pleased his
goodnesse to giue and be-
stow vpon me this know-
ledge, wisedome, & grace,
to doe this for the loue of
him: and thinke, because
God hath granted me the
grace for to do this there-
in hath made me more be-
holden vnto him, & there-
fore am altogether vn-
willing that any should
doe otherwise but laude &
praise God for it. And as
concer-

cōcerning my self, I desire nothing but pain and trauaile till my last end, and that my Lorde God may receiue thereof, the prayse and thanks, & my neighbour the gaine and profit: And therfore I desire nothing for all my doinges, because I knowe that I meryte nor deserue nothing. Praying God onely that it may please him to graunt me his loue, that thereby I might bee the more vertuous in all my actions, for neuer to offend him, and that it may please him to be vnto me a fauorable and merciful God in ỹ houre of death: as I hope and faithfully put my trust in him.

The

The two and twentith Chapter intreateth of Chaſtity.

Deſire taking leaue of Lady Obedyence, went his wayes, being greatly comforted by her: and his guide brought him to another of Lady Humilities daughters chamber, called Chaſtitie, who likewiſe entertayned him moſt frendly, and bad him to ſit downe. Whereupon Deſire did aſke her name, and of what nature and conditions ſhee was. I am quoth ſhee, one of Humilities daughters, and

I haue two maide... attendant vppon mee, the firſt called Continency, the ſeconde Shamefaſtnes, and my name is called the Surviour of the hart. Who hath likewiſe a daughter intnamed the keeper of the ſences. I pray you quoth Deſire to ſhowe mee this maiden, willingly quoth ſhe, her own name is Virginity. Deſire did greatly maruaile at the coſtly and ſtraunge apparell of the maid. For firſt of all ſhee held a bridle in her hande, a ſtone and a white lawne with a chaine and a padlocke therevnto. And Deſire ſaid, I pray you ſiſter to let mee vnderſtande what all theſe thinges do meane. This bridle, quoth ſhe

ſhee ſerueth for to tame a wild beaſt, and although it is very ſmall, yet troubleth vs not a little: For if it ſlips once away, it throweth euery one of vs downe, and there is none then that can rule it, but our Porter called The fear of God. How do you cal this wilde beaſt, ſaid Deſire. It is called anſwered ſhe, the tongue. And what doe you with this ſtone demaunded Deſire: This ſtone ſerueth, quoth ſhee, to ſtoppe vp a gappe which is in our houſe, called the eares, for to kerpe out theeues, that they enter not through it as they doe many times. Some times I doe put it in my mouth, becauſe I

ſhoulde not ſpeake, for it greatly pleaſed the Loue of God, ſometimes to refrain his ſpeech. what ſeruice quoth Deſire, doth the Loue of God receiue of you by thus doing? Great ſeruice anſwered ſhee, for by this doze one looſeth theſe two precious ſtones whereof Ladye Sinceritie hath ſpoken of before: And wherto ſerueth this white lawne, quoth Deſire. To ſtoppe vp the left eye, ſayd ſhe, and it is called Hate of Vncleannes. And do you not couer your right eye, demanded Deſire, no ſaide ſhe, for it belongeth to Sinceritie, who doth beautifie it with al manner of goodneſſe and vertuouſneſſe. But this left eye which

ſeeneth

ſerueth Senſualitie, hath a very ſharpe ſight, and ſpieth any thing ſooner then the right eye, and doth vs much hurte, for it cauſeth death: and therefore it is neceſſary that it ſhould be couered with this lawne, to the end wee might behold, and ſee in all things with ỹ purenes of minde, for to become edified therby, to the honour & praiſe of God, and to the edifying of our brother. But to what vſe ſerueth this chaine with a padlocke hanging at it. This chain is called, quoth ſhe, Mediocrity, and ſerueth to chain vp our doores, for to keep out theeues, and likewiſe to keepe all in good order in the houſe, if it were not

for this locke and chayne, we shoulde haue no order in any thing, but a confusion which should cause & procure our destruction & ouerthrow.

The three & twentith chapter is a conclusion of the first book.

When Desire had beene a while in Chastityes company, at the last taking his leaue of her, departed w̄ humble thanks, being likewise greatly cōforted by her words. And his guide leading him out of ỹ house, saide vnto him, nowe thou hast seene all ỹ house, & the Ladies therein

indwelling, and whenſoeuer thou doeſt remember al that thou haſt ſeene and heard here amongſt vs, & put it diligently in execution and practiſe, thē thou haſt enough to finde out ỹ Loue of God. But yet I wil ſhew thee a tree which ſtandeth in our Garden. Deſire being come into ỹ Garden and hauing ſeene the tree, did maruel greatly at the beautie thereof, & chiefly becauſe hee carried two ſundry ſorts of fruits, inquiring what they were for fruites: the fruites which growe vppon the loweſt boughs quoth ſhe, which are thus pale and without colour, as thou ſeeſt, are called Diſconfidence in himſelfe, and thoſe

that grow vpon the high-eſt branches, which haue a golden and vermiliõ hue, are called Confidence in God, and this is the chief-eſt fruite that thoſe muſt feede vpon, who do reſort hither. And if they eat not hereof, all their labour is loſt, and in vaine is their comming into this place. Will you not giue me ſom of theſe fruites towardes my iourney, quoth Deſire, moſt willingly quoth the, but firſt fill thy bellie with the fruites of the loweſt boughes, and then thy pockette and ſleeues with thoſe that grow vpon the higheſt branches, to eate them by the way, til thou cõmeſt into the Pallace of the Loue of God. Deſire

was

was glad that hee had eaten vp so good a stomacke of the lower fruites, and had filled his bellie with them, and afterwarde did fil his sleeues, bosome and pocket te with the highest fruites, and saide vnto the Damsel: I pray you shew me the neerest and readiest way, which I must keepe for to finde out the Loue of God. I am glad quoth ſ Damsell, that I see thee thus well furnished, and prouided for thy iourney, going to seek out the Loue of God, yet I feare mee, if thou shouldest go alone, that thou shouldest not finde the right way, therefore I will appoint thee some good company that shall conducte and bring

thee in safetie to thy iour-
nies ende. Howe, quoth
Desire, haue I not compa-
nye sufficient enough of
my dog? called Good Will,
No, said shee, hee woulde
not suffice although hee
were twice better then he
is. For in the way there
are not only a great com-
pany of theeues, murthe-
rers, and robbers, who
sease vppon men and rob
them, but also many wild
beastes, who doo altoge-
ther deuour them, if they
doe catch them: therefore
it is good not to trust too
much vpon thy dog. See-
ing it is so, quoth hee, as
you say: shew me so much
fauour as to appoint mee
such cõpany as you thinke
to be needeful and meet for
mee

me. Take therefore ſaid ſhe, the Porter with thee called the Feare of God, for he is a ſtrong and valiant man. And if thou wilt y he forſakes thee not, make much of his daughter called Shamefaſtnes. And likewiſe if thou wilt not looſe her, keepe this ſweet pouder alwayes about thee, called Looke downewarde, for ſhe delighteth greatly in the ſmell thereof. And the other whom I do appoint thee, is ſinceritie. And ſo the Lorde bee with thee, and haue thee in his keeping. But before thou goeſt, I muſt admoniſh & inſtruct thee of one thing, which is, if peraduenture thou ſhouldſt com to leeſe the Feare of God and ſince-

ritie

ritie, at the leaſt look well to thy Dogge, for he ſhall find them out againe, and looke that thou feede him well with thoſe fruites which thou haſt in thy pocket & about thee. And when thou goeſt hence take the waye which lieth on the left hand, and there ſhalt thou find a foot path which is a great deale nearer then the high way, & will directly bring thee to ỹ Pallace of Loue, where the Loue of God dwelleth. How is this footpath called quoth Deſire, that I might inquire of it, If I hapned to miſſe the way, and come in ỹ right path againe. It is called ſaid ſhe, Patience, which is the neareſt way to the Pallace

lace of Humilitie, and likewise to that of the Loue of God.

The second part of the *Treasure of the Soule.*

The first Chapter intreateth of Patience.

Desire parted nerely frō the pallace of Humility, hauing filled his belly with the fruites of the Garden thereof, and was weli

well prouided with good companie, namely, with his Dogge Good-wil. And on his one side with the Feare of God, and at the other, with sincerities, and his pockets full besides, with the fruites of To trust in God. And although they had tolde him that it was shorter and a great deale neerer then any other waye, yet notwithstanding, did find it to be very harde and tedious, ful of stones, hedges and thornes. whereupon hee said to sincerity, O good God how comes this way so harde, vneasie and tedious, I neuer would haue thought it, that it coulde haue beene so. Marualle not, qd sincerities, for there-

fore

fore it is called the way of Patience: and if it were not so ful of stones, prickles and thornes, and not so troublesome to walke in it, it should not beare the name, which it doeth, and the house where it bringeth a man vnto, not of such a great estimation, if the way were euen and pleasant, and euery one could walk in it according to his owne will and liking. But nowe none come thether before they be first well exercised in vertue. For dost thou not remember the common prouerbe. There is no gaine without paine, No ioy without annoy. And seeing thou art now entred into it, bee of good cheere, for it

it will not laſt long: for thou knoweſt that he who deſireth to fiſh, muſt not feare the water: and doeſt thou thinke then to finde ſo coſtly and precious a treaſure as is the Loue of God, without paine? Remember I pray thee, what Seneca ſaith, A rare and precious thing is not to bee bought with ſmal money: Beſides, the ende of toyle and labour, is reſt & quiet. Therefore it were a fooliſh thing but once to imagine that ſuch a coſtly iewell could bee gotten ſo eaſily at euery mans pleaſure. For if one could find the Loue of God ſo lightly, he wold be nothing eſteemed of, becauſe lightly gotten lightly forgotten.

There-

Therefore do thy beſt, and let a ſmall paine not annoy thee, then afterward thou ſhalt reſt with the Loue of God, reioyce, and dayly banket with him: and the greater pain thou takeſt now to finde him, the more wilt thou eſteem of him, and with greater diligence wilt thou endeuour thy ſelfe to keepe his fauour. And likewiſe how thy paine & trauell which thou haſt taken for him, hath beene more tedious, ſo much the greater ſhall bee thy ioy, comforte and pleaſure. Againe if thou feeleſt thy ſelfe weake and almoſt ready to ſounde, take a little of the fruit, To truſt in God, which thou haſt about thee, and it wil reuiue

reuiue thee againe. And if thou wilt not feele the tediousnes of the way, do as commonly all trauellers do, who with a song doe lighten the tediousnes of their iourney. Sincerities wordes did please Desire, and saide: howe is it possible that one shoulde sing in this olde mans company, for commonly age is alwaies repugnant to youthful actions. It is his custome quoth shee to beare such graue and seuere a countenance, but otherwise hee is very pleasaunt, frendly, and merry, for he is the Loue of Gods onely brother, and delighteth in mirth, but chiefly when we sing no vayne, light, or worldly songes.

How

How ſhall I beginne to ſing, quoth Deſire, ſeeing I haue no voice at all? It cannot be, anſwered Sinceritie, that thou ſhouldeſt not haue any voice, ſeeing that thou thy ſelfe art a voyce. Deſire did marueil, becauſe ſhe ſaide, that hee was a voice himſelfe, and aſkt howe it was poſſible that it ſhould be ſo. Thou and all creatures, quoth ſhee, art created by the woꝛd of God, & it is moſt manifeſt, that ſoone after the woꝛde vttered ẏ voice followed. And ſeeing that as ſoone as the Loꝛde had ſpoken the woꝛd, all creatures were made and created: it followeth thereforе that all creatures are voyces. I pꝛay you quoth

Deſire

Desire, to tel me this some-thing more plainer that I might conceiue it. Wil-lingly answered Sincerity. The speech and the word is all one thing, for the speech is not that, which is vttered by the mouth, but it is the conceite of the mind, & that which man speaketh with the mouth is the voyce, which vtte-reth and giueth to vnder-stand the speech, the word, and the inwarde conceite of the mind. As for exam-ple: when I doe thinke with my selfe, that thou art a man, this is a word or speech, although it ly-eth hidden with in me. Now let vs heare, quoth Desire seeing that I am a voice, what kind of voice am I?

Thou

Thou art, answered Sincerity, a voice of the Lord, who hath created thee to honour, laude and praise him. But what doe I say of my selfe (as I am a voice) qd Desire, through the good which thou hast receiued from God, sayde she, thou crieſt that God is good and bountifull, & by the comelines wherewith he hath endued thee, thou sayeſt that God is beautifull: and so consequently all ỹ wherewith God hath endued thee, is but a voice of him, declaring his bounty & goodneſſe. what reason haue you qd Desire, to say that all wherewith God hath adorned me, is but a voice of him, & sayeſt not generally,

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rally, that all which I haue in mee is his voyce? Because answered she, ỳ sin and wickednes, which do remain in thee, are not created of God, & therfore they cannot bee voyces of the Lorde, but well thine owne, declaring that thou art vile, wicked, defiled & vncleane, for as man may come by the creatures, to the knowledge of God, so likewise may hee attaine through the workes, proceeding from himself to his own knowledge.

The

The second Chapter declareth the knowledge of God through his creatures.

Esire marnailed at the Ladies graue countenaunce, & although she seemed to bee but plaine, was notwithstanding very skilfull and learned in all heauenly knowledge, and said vnto her, wherefore woulde you haue vs to sing? Therefore quoth shee, because wee might hereby somewhat forget the tediousnes and paine of this vale of misery: wherevnto the remembrance

brance and contemplatiō of Gods creatures, is likewise a great aide and furtherance, and therefore haue I placed them in the way of Patience, for the sooner shalt thou come to the Loue of God, if thou doest exercise thy hart oftentimes in the booke of the creation: for through Patience and the holy scriptures, (whereof all the world is but a booke) we attaine to the knowledge of God, and are greatly comforted in a distressed hope. And if thou wilt learne to tune thy voyce, learne it of the creatures, for some of them declare his goodnes, some shewe his might, some his wisedome, some his excellency, some

some his beauty, some his mercy, some his bountie, and generally all more or lesse sounde forth his omnipotency, that all in consideration hereof shoulde spread abroade his prayse and glorie. Therefore endeuour thy self to learn to sing here by ỹ way, for where thou goest, namely in the pallace of the Loue of God, they doe nothing but singe forth his praise. Teach me I pray you, quoth Desire, to sing by his creatures, for I cannot learne it of my self. willingly, answered sincerity. In the meane while Desire trauelled farre and wide in this desart, where he saw many great wonders of the Lord, and be-

gan to learne and to perceiue his mercie and goodnesse, & most part through Sincerities helpe, doctrine and teaching: yet he was forced to endure and sustaine many dangers, perilles and paine, for he did stumble oftentimes, but Sincerite kept him from falling, and yet notwithstanding sometimes fell, but sincerity did reach him the hande, and holpe him vp againe, and sometimes catcht such falles, that if the Feare of God had not aided him, he neuer wold or could haue risen again, sometimes when he shold go forwardes, went backwards, & when he should haue amended himselfe by the creatures, oftentimes did

did greatly hinder himself thereby. For hee did not endeuour to learne their secret voyces, but became hoarse through negligence and slothfulnes, vntill the feare of God gaue him a good push, and driue him forwardes. Oftentimes he did treade on a thorne, but sincerity succoured his feete and drew him out of it againe. Oftentimes fell a sleepe, but the Feare of God did awake him: sometimes being weary, sate down and rested himselfe, but his dogge Good-will did not holde off from barking, vntill he did rise againe. Sometimes the way was so tedious vnto him, that his heart began to faint him, and desired

to turne backe againe, but as soone as he did eate of the fruites to trust in God, which hee had in his pocket, and in euery place about him, came to himself and wared strong againe. And sometimes going by night, lost the feare of God and sinceritie, so that hee mist his way, but as soone as the day appeared, and the Sun began to shine, found quickly the way againe by meanes of his dogge. And when they had thus trauailed certain daies, came at the last into a faire large and pleasant field, in the midst whereof stood a princely and coastly pallace, called Loue, where the Loue of God was porter.

The

THE THIRDE parte of the Treaſure *of the Soule.*

Of Loue & Charity.

The firſt Chapter doth intreat howe the Loue of God doth exerciſe and trie vs.

Deſire was glad whē he ſawe ſo faire and princely a pallace, & founde by experience that this wearyſome, tedious, and troubleſome way had ſo good & pleaſant an iſſue. Came

therefore presently at the gates of the pallace, but finding them shutte close, begun to call and knocke, yet notwithstanding after long crying and knocking, none came to answere. Call and crie alounde, quoth sincerity, for in so doing, although they were all a sleepe, or halfe deafe, it cannot be but they shal heare thee. Knocke harde with the hammers which do hang at ẏ gates, and then soone they will open the doores vnto thee (for there hung two hammers at the gate called to sigh and weepe. Knocke harde and boldly, quoth she, for if they were not wont to open the gate to none, these two hammers

should

ſhoulde not hange at the dooze, foz I thinke they are made foz that purpoſe, to let all thoſe in ẏ knocke with them. Deſire hauing knockt and called very long before the Loue of God wold open the gates was yet at ẏ laſt comfoz-ted by his comming, who hauing opened the dooze, Deſire knewe him not. Brother, quoth the Loue of God, what doeſt thou lack oz deſire? Foz whom doſt thou look here? Thou art wearie perhappes to haue watched ſo longe at the gate, and to haue knocked ſo oftentimes. But here wee faine vs all to be halfe deafe, to trie ẏ conſtancie and patience of trauellers who come he-

ther. And when we find some that are weary, and perswade themselues that there is nothing els belonging vnto it, but as soone as they are come, then presently to open the gates for them, and let them come in: then wee let those without opening vnto them, returne backe againe, because wee open not the doore to any who thinketh that hee hath deserued it, and perswades himselfe that he is worthy of it, and that it is our dutie, and are bound to doe it. And art thou none of those fellowes? No, my good Lorde, quoth Desire. For although I haue suffered and sustained much sorrow and paine both of bodie

bodie and ſoule, yet I know for certaine, that I haue not deſerued, & am altogether vnworthye to enter into the houſe, vnleſſe it woulde pleaſe your Lordſhippe through your great mercye & goodnes, to leade and bring mee within. wherefore wouldeſt thou come in? quoth ỹ Loue of God, or whome doeſt thou ſeeke heere in this houſe? My Lorde aunſwered Deſire, I am come from the Pallace of Humilitie, accompanied wth theſe worthy perſonages. and haue taken my iourney through the neereſt waye being Patience, to ſeeke out the Loue of God, who as I am informed, keepeth here his reſidence.

Doest thou not bring any token, quoth the Loue of God, whereby a man may know thou commest frō thence? Yea my Lord, said Desire, I haue brought true tokens with me, whereof the one was giuen mee in the house of Humilitie, and is called Knowledge of him selfe, and the other haue I learned by the way, and is called Knowledge of God. I am glad, quoth the Loue God, to see thee so wel prouided, but dost thou think that for this knowledge sake we are bounde to let thee enter here? No my Lorde, aunswered Desire, but onely as I haue saide before, for thy grace and mercies sake, because I cannot tell whether these two

two sundrie knowledges are perfecte or not, and therefore I doubt of their sufficiency, I knowe that I haue dwelt in the Pallace of Humility for a time, and that they haue shewed me there all the house, the Damsels, their nature and condition, but I cannot tell whether I haue well digested in my stomacke the fruites which I haue eaten there, although they were vnto mee very toothsome and pleasant. Besides, I doe not knowe whether I haue profited or not by ỹ way, for oftentimes ỹ prickelles and thornes haue grieuously hurt me, & my companie hath brought me hether almost perforce.

Therefore

Therefore my good Lord, I can assure thee of nothing that I bring with me, but onely of my wickednes, vnbelief, and imperfection. And the chiefest occasion that moued mee to seeke ye Loue of God was this, that I hearde ye he was a good Phisition and Chirurgion, & would let mee blonde and purge mee from all corruptions and vncleannesse: And I am tolde, as soone as hee doth see one, knoweth presently his disease, although it lyeth hidden secreat win the hearte. And wheresoeuer hee putteth his hande vpon, there hee purgeth and cleanseth all thinges. wherefore said the Loue of God, doest thou desire to

bee

be thus cleane, ſound, and vnſpotted? Becauſe anſwered Deſire, that I was alſo tolde, that none who were vncleane and vndefiled, ſhould or could enter or come into this place. Seeing it is ſo, as thou ſayeſt quoth the Loue of God, and that thou puteſt all thy confidence into our handes, tarrie here a while, for thou canſt not become familiar with the loue of God, ere thou become acquainted firſt wth his page, therefore I will go call him, and hee will inſtruct thee of all what thou haſt to do, and ſpeak vn to his Lorde and maiſter.

The second Chapter intreateth of the loue of his neighbour.

DEsire tarried no great expectation for ỹ forthcominge of this Page, ỹ he might bring him to the speech of his Lorde and maister, And not long after sawe him come, and was called Neighbourly loue, which sight did greatly reioyce him, that euen for the loue which he bare to the Loue of God, coulde not abstaine frō weeping. Wherefore dost thou weep quoth Neighbourly loue, for they are all merrie in this house, & from hence

is banished all sorrowe & sadnesse. I do not weepe for any griefe, said Desire, but for ioy. For whome dost thou seek here, quoth Neighbourly loue. My son, answered he, I looke for the Loue of God. I am his seruant & page, quoth he, and if thou doest seeke my Lorde, first of all thou must speake and come acquainted with me, for my Lorde loueth me deerely, & therefore those that loue not me, he wil not know them, nor once speake vnto them. Faine would I know thy nature & conditions, quoth Desire, & for thy Lorde and maysters sake become acquainted wt thee? If thou doest desire my acquaintance & friend-

shippe, quoth Neighbourly loue, thou must prouide & giue mee euery morninge an hearb for my breakfast, called to thinke humblie, & for my dinner another, called to speake humblie, & for my supper another not vnlike the first, called to worke and doe humblie. But where shall I get these hearbes, quoth Desire, the first called to think humblie, aunswered the Page, groweth in Humilities garden, where she esteemed her selfe a slaue of all slaues, and worse then a beast. But to come easily to this hearbe, because it is a great way to ỹ pallace of Humilitie, and thou shalt take a horse to ride on, called to thinke well of

euerie

euerie man, and by theſe meanes mayeſt thou come by this hearb euery morning. The ſecond hearbe is made of three ſundrye hearbes, of the firſt thinke humblie, of meekenes and affabilitie in ſpeech, & vpon the laſt is caſt a ſmal pouder called Slow and little. The third hearbe called to worke humblie, is made of diuers hearbes, whereof Mirth, loue, and quietneſſe or diligéce are the chiefeſt. And whenſoeuer thou doeſt feede mee with theſe hearbs, then our acquaintance and frendſhippe wil cõtinue & abide for euer, & I wil ſoone bring thee to ỳ ſpeech of my maiſter. The counſell and doctrine of ỳ Page did delight Deſire, & ſaid

said: Seeing thou hast made me acquainted with thy nature and desire, I will diligently endeuour my self to procure and get these hearbes, for to giue them vnto thee. After this they both continued in familiaritie one with another a long time. And Desire hauing conueniēt time and opportunitie, said vnto him, I beseech thee shew me so much fauour, as to bringe mee to thy Lorde. Willingly, quoth Neighbourly loue, for thou hast done thine endeuour since thou hast beene with mee. But tarrie here a while, I will go call my Lorde, & see whether hee will come forth to speake with thee.

The

The thirde Chapter intreateth of the loue of God & his neighbour, and of the ſecond degree to loue, & of his office, and dayly exereiſe.

DEſire doubting whether the Loue of God woulde come forth to ſpeake with him, becauſe he ſaw his owne vilenelle, powertie, and miſerie, and how vnworthy he was to ſpeake with ſuch a Lorde, eſpied one to come towardes him: who ſaide, Brother, what doeſt thou looke for, or what is thy deſire? Sir quoth Defire, I looke for ỹ Loue of God.

I

I am hee, answered the Loue of God. And as soone as *Desire* did heare this, fell in a sounde, but ꝑ Loue of God tooke him by the hand, and lifting him vp, reuiued him againe. And when hee sawe the loue of God make so much of him, hee began most bitterly to weepe, insomuch that hee could not speak any word at all. Which the loue of God seeing, being of a gẽtle and tender heart, was moued with compassion, and mistrusted greatly of the extreame loue, desire & affection which Desire did beare vnto him, because he saw him weep for very ioy: and said, I pray thee weepe no more, and doe not make me sadde, for I

cannot

cannot abide to see those weepe y' loue mee. Tell me who told thee I dwelt here? A shepheard, quoth Desire, whome I met by the way, and did direct me hether. What said he of me vnto thee, said the Loue of God, that thou loues and desires me so much: doest thou loue mee so dearely, because thou hast beene told, that I am bountiful to my frendes, and vnto those that serue mee, very franke and liberall? No quoth Desire, not therfore, but because you are a noble and good Lorde, and because you bring your frendes in a place where they shall see God, which is the greatest blessednesse of al the world. This good and

and holy minde of Desire did delight ỳ Loue of God not a little, & was an occasion that he loued him ỹ more for it, I merueil my Lord, quoth Desire, seeing your highnes are so noble a Prince, that your Grace putteth those that come to seeke you to such pain and trauaile, and are so hardly to be found out. Hold thy peace, answered ỳ Loue of God, this misterie is hidden from many. For some there are, who thinke they haue not founde mee, nor knowen me, yet I notwithstãding am alwaies neere them, and they are filled and replenished with me. And some there are likewise who perswade themselues ỹ they haue founde

mee

me, who are yet far from me, and know me not. I pray your highnes therefore, quoth Desire, to let me vnderstande your nature and conditions, that I may know thereby whether I am neer or far from you, for I take you for my Lorde and maister. Mine exercise and office is, aunswered the Loue of God, to loue God, & I am a child of the knowledge of God. In what sort do you loue God, quoth Desire, I haue aunswered the Loue of God, a desire to wish for him with all my heart, & with all the strength and force of my soule, and to find him I leaue nothing vndone, vsing all meanes thereunto possible. And

that

that I might knowe him the better, to his praise & glorie. I desire that all y earth wold acknowledge his vnspeakeable and infinite goodnesse, and that all creatures should laud, honour and praise him. with this desire I constraine and force my selfe to do nothing wherewith to displease him: and if peradventure through weakenesse I offend him, then presently I prostrate my selfe before him, and craue pardō at his hands for my offence: and then we are as good frendes as euer wee were before: and because my Lord and God is so bountifull and good, I am not yet counted w̄ this first degree, but

I

I endeuour my ſelfe alſo, to my ſmall power and abi[illegible]e to execute and doe that, which he or any of y leaſt amongſt vs doeth command mee, with as great diligence as may be. And hereby onely I can perceiue howe dearely I do loue him, when I doe that which he commaundeth me. For certainly I beleeue that nothing is more acceptable or pleaſant vnto him, no ſeruice or reuerence more delightful then the obedience vnto his will and commandementes. For he himſelf doth ſay, how can thy ſeruice pleaſe mee, or howe canſt thou perſwade thy ſelf that I loue thee, when thou doeſt not keepe my

commandementes. For knowe that there is nothing that ioyned & knitted faster thy spirite with mine, then willingly to execute my will, and keep my lawes and statutes.

The fourth Chapter doeth prosecute the office of the loue of God in the same degree.

IN the same degree of Charitie, I haue purposed to do al thinges, whereunto by office and calling I am bound vnto: and seeing that I haue nowe bounde my selfe to God, (whereof I repent me

me not) I am willing to obey his will and commandement. Daily therefore I consider my office, and all thinges thereunto belonging, and for the better execution hereof, I diligently follow the counsell of the godly, and the holy Scriptures, for I know that many herein offende my Lord, because they are ignorant of those things, which are belonging to their dutie. And if they knowe it, and doe it not, then they are farre worse, because they sinne not through ignorance, or weakenesse, but onely through meere wilfulnes and mallice. Besides that, which I haue promised and haue sworne, & vowed

ed vnto him, (whereun-
to I am most bounde) I
endeuour wᵗ all diligence
to performe and keepe it.
Therefore I haue vow-
ed vnto my Lorde to
serue him with three dam-
selles, Obedience, Chastity,
and Pouertie. Therefore
euery morning, I study
how I might best serue &
please him, speaking vnto
my soule as followeth. Let
vs cast about, my soule,
how we shall behaue our
selues, this day to please
and to serue our Lorde,
and again in the euening,
I say vnto her. Let vs see
O my Soule, howe wee
haue serued our Lorde to
day with the saide Dam-
sels, whether we haue of-
fended him in any thing

or

or no: and in this ſorte I endeuour my ſelfe to bee a loyall ſeruant to my Lorde, with theſe Damſelles. Wherefore do you this quoth Deſire. Therefore anſwered the Loue of God, becauſe theſe three Damſelles are Chamberlaines to my Lorde, and none can come in his chāber, and ſpeake with him: vnleſſe firſt they do open him the doores, and prepare him the entry. I pray you, quoth Deſire, to tell me what ſpiritual exerciſes you do vſe, for to bee faithfull vnto theſe damſels, I haue anſwered the Loue of God, three intents which I do offer both day and night, that further me to all manner of ſeruice.

The first intent is called Wish or aduance not. The seconde, Desire nothing. The first intent serueth Obedience, when I dresse it with a certaine sause, called to doe, and then is called Aduance not to doe, And the finer I dresse this for her diet, ỹ more frendshippe she getteth for me, and in greater fauour she bringes me vnto my Lorde, and sayeth much good of me vnto him, so that he by her words loues me dearly, and is a mercifull and bountifull Lord vnto me. This foresaid dish, namely Aduance not to do, when I dresse it with another sause called to haue, then it is called, Wish or aduance not to haue, & herewithal

I

I feede and maintaine the other Damſell called Couetty. Stay a while quoth Deſire. Why ſhoulde I not wiſh or aduance my ſelfe, to haue ſomething when I lacke? This is not thus to be vnderſtoode, anſwered the Loue of God, for if thou needeſt ſome thing, thou haſt thy Soueraign, who wil by himſelfe, or by his comunanders ſufficiently prouided for thee, without thy wiſhinge or asking, which is altogether vnmannerly. For where one is, who hath the commaundement, and care ouer all the houſhold, hee will ſufficiently prouide for them all, after his power & abilitie, & as

it becommeth his duetie, place, and authoritie. To the end the rest should addict themselues more zealously to ỹ seruice of God and to ỹ contemplation of heauenly and spirituall thinges, without euery mans owne and particular carefulnes, to craue, aske or aduance to haue ỹ which he needeth. And it were a greate ouersight that a chiefe commaunder of anye place should not haue the care and forecast to prouide for his subiects or houshoides necessitie, without their asking. But that which I speake of aduancing, demaunding or crauing, is diuersly, but chiefely two waies

to

to be vnderstode. Firſt when they prouide not for thy neceſſitie without thy aſking or craning, which is greatly to be miſliked, diſcommended & diſpraiſed in a congregation whatſoeuer. Secondly that which thou needeſt thou doeſt lacke it gretly, and not to be wilfull and wanton. Or els in all thinges which thou canſt deſire, therin will conſiſt curioſitie, ſuperfluitie and tempting of God. For beleeue me that vnder the couer & colour of neceſſitie, lie oftentimes hidden diuers and many ſinnes, & chiefly in things belonging to the maintenance & and ſuſtenance of the body, as meate, drinke, ap-

parell and such like things are. How shall I know quoth Desire, whether it be needfull, superfluitie or wantonnesse onely, that which I demand or craue to haue. See answered ỹ loue of God, whether thou canst forbeare it, and liue without it, without the great hinderaunce, perill and daunger of thy soule and body. But if thou didst perceiue that it shold turne thee to such perill & damage, then to Desire nothing were a great sinne and madnesse, and contrarie to Gods commaundements. But if thou canst forbeare it and bee without it, so it bee not as I haue sayde daungerous, and hurtefull

full to thy health, although somewhat painefull, troubleſome and tedious to thy fleſhe, then to Deſire nothing is a great vertue, and worthie of prayſe and commendation. But as the holy Scripture ſayeth: Bleſſed is the man that ſuffereth ſomething for the Loue of GOD. Therefore if thou canſt forbear it without the hazarding, and indangering both of thy ſoule and bodie, then to crane, aske, and demande, eſteeme it wantonneſſe onely, although it couereth it ſelfe w the cloake of neceſſity, want, need, & holines. For ſinnes neuer diſcloſe and ſhewe themſelues bare, but

but preſent themſelues alwaies vnder the colour of good thinges, and hereby mayeſt thou know whether it be neceſſarie or not when thou craueſt ſome thing.

And that none deceiue themſelues in their owne opinion, they need greatly a diligent inquiſition, & a vertuous exerciſe, and if they be deſtitute hereof, then let them goe about their buſineſſe with counſell of the holy ſcriptures, or with the aduice of a godly and wiſe man, who will inſtruct them herein.

The

The fifte Chapter intreateth of the two other intentes, namely of Desire nothing, and remeber nothing.

Seinge I haue nowe disclosed vnto thee my first intent, wherewithall I maintayne the two damosels Obedience and Pouertie likewise I will discouer ỹ nature and propertie of others, namely Desire nothing, & Remember nothing. Thou must know that the said first intent, To wishe for nothing, grow-

eth and commeth of nothing, but from a Deſire to haue or doe nothing. And when the cauſe which is the Deſire, to wiſhe for, is taken awaye and rooted out, then his force and effect doth ceaſe quickly, which is, To aske for. And hereby is made ẏ which is contrarie to it, namely To aske nothing, which is my ſecond intent, wherewithall I maintain daine Pouertie. But thou muſt marke, that this Deſire, is vnderſtood only of worldlye and earthly matters. But becauſe this hearbe hath an other roote, where out it groweth, which is to Remember, (for nothing there can bee wiſht for, which was not before remembred)

membred) therefore make much of this third intent, which is, to Remember nothing, wherewithall I mayntain the third Damsell, called Chastitie. But ỹ must vnderstande this, Remembring, when it is substantiall, stedfast, wilfull, and springing out of a fleshly lust. For it is not in mans power not to Remember nothing, but wel not to suffer thoughtes to remayne and cast foundations in him, but to turne them quickly of, and to thinke of God. But because that this hearbe Remembring doeth water it selfe with a water called To see, we must cast vpon it a pouder called Diligently to haue care to the eyes,

which is very profitable fo it.

These three intents, do not onely clense my soule of all worldly things, as selfe-wil & such like spots, but they breede in mee a great purenes & promptitude, to loue my Lorde, drawing from me al other loues, and uniting me altogether with him. In these three intents I haue comprehended all the other godly exercises seruing the spirite, as well of Humilitie, as of any other vertues, because I know that the perfection of vertue consisteth herein. Thinke not therefore that in vaine I serue these three Ladies, for they bee very gracious, and get me much

much fauour. One of the three called Pouerty, hath giuen me a faire iewell. I pray you quoth Desire, to let me see it: I keepe it answered the Loue of God, in two places, namelie, in my heart and Bed-chamber. This iewel is so costly, and of such price and value, that I was not able to keepe it in my hart, before I had cast out of it all earthly loue. And in like sort, it could haue no place in my Bed-Chamber, before I had cast and throwne out of it all curious, superfluous, and partiall things, reserning onely to my vse, but a few bookes. How do you call this iewell quoth Desire? It is called, answered the

Loue

Loue of God. Nothing at all, for this is the greatest treasure that Pouertie can possesse, who is the richest Ladie of all the earth, because she hath as much treasure hereof as she will her selfe.

The

The sixte Chapter doth prosecute the office of the Loue of God, and besides, intreateth of prayer.

IN this degree of charity whereof I haue spoken, which was for to obey his commaundement (as my duetie doeth require) there is yet another circumstance to bee considered, for the Office sake, wherein hee hath placed me, namely to be his chamberlain. which is, whersoeuer I come to serue him, or

or come to craue some-
thing at his hands, or but
onely to speake with him:
I haue then a special care
to come before him, with
such great humilitie, low-
lines & pureneſſe of mind
as I am able. And the
purer and cleaner that my
heart is, the more easie I
see, beholde and knowe
him. And pray my louing
brother, the Feare of God,
and my Aunt Reuerence,
to keepe mee companye.
what do you when Lady
Reuerence goeth with you
said Desire. Then I remē-
ber and think what I am,
answered the Loue of God,
and set before my eyes the
maiesty and greatnes of
my Lord, who is to be
serued with feare and re-
uerence

uerence, as one onely worthie of it. Beſides, I remember that all Angels and heauenly principalities do fall downe before him, worſhippe and adore him, being aſtoniſhed, at ſuch great excellent and incomprehenſible a Maieſtie. Moreouer I conclude, that hee knoweth the ſecrets of my hart, and ſeeth my inward thoughtes, better then I my ſelfe. Likewiſe that he can, according vnto his godly will and pleaſure, doo and vndoo all things, and that life and death, being and not being, and the ſaluation and condemnation of al the world are in his hand and power. Furthermore, I remē-

ber

ber that hee is the fountaine and welspring of all goodnesse, the onely and Soueraigne good in heauen and earth: and when diligently I put in minde those thinges, then I beginne to shake and tremble, then my hearte and minde beginnes to alter, so that oftentimes I fall in a sound: chiefliе when I consider that I being so wicked, vile, vncleane, & worser then any dog, presume to vndertake such an high office, & to be so familiar wᵗʰ such a mighty Lord, & ẏ such a renowned Maiesty will vouchsafe to delight in my vile companie, & suffer me to speak & eat wᵗʰ him, as his familiar and onely friend. And

often

oftentimes my ſelfe do tel him of it, ſaying: where=fore doeſt thou ſuffer, O my God, theſe vile & vn=clean ſinners to ſtand be=fore thee? How my Lord, is it decent ỳ thou ſhould=eſt be ſerued of ſuch wret=ches & wicked offenders as we are? where is the honour and reuerence due to thy princely Maie=ſtie? But what anſwere doeth he giue you, quoth Deſire. I cannot tell an=ſwered the Loue of God, but onely that for very ioy hee makes mee to weepe, and ſaith: Do not trouble thy ſelfe herewithall, for ỳ haſt not procured thee the office, & haſt not pla=ced thy ſelfe in it, but I haue called thee vnto it,

and

and I know wherefore I haue done it, but bee thou carefull to looke to thy calling: and that which thy Office doth require & demaunde: endeuour thy ſelfe diligently to further and perfoꝛme it. What do you ſay vnto him, quoth Deſire, when you come beꝛfoꝛe him, accompanied wᵗʰ Humilitie, Charity, Feare, and Reuerence. Firſt of al, quoth the Loue of God, when I craue ſomething at his hands, and would moue him to grant me my requeſt, then I endeuour with all my foꝛce and poꝛwer to exalte and prayſe him: and ceaſe not foꝛ to giue him thankes foꝛ all his benefits which I haue receiued, foꝛ I knowe ỳ this

this is acceptable & plea-
sant in his sight. And
whensoeuer I goe about
to praise him, then I re-
hearse all the wondrous
workes which hee hath
done, recreating and de-
lighting my selfe therein
greatly. This same I do
touching his great pow-
er, wisedome, and good-
nesse, further I rehearse
his great mercye and be-
nefites, which he hath be-
stowed vppon his people
and seruants, praising and
magnifying him therein.
I doe not forget also his
great mercy shewed vnto
his enemies, which hee
doeth dayly yet continue,
maruelling greatly in his
omnipotency, excellencie,
& incomprehensible good-

nesse, in that he doeth not punish them according to their desertes; but rather doeth make them partakers of his bountie and liberalitie. I thanke him also for the great mercye which in him is alwaies resident, delighting to recount his vertues & beautie which flow and runne from him, praysing and magnifying him for those, and reioycing in them, & in his vnspeakeable mercie. And this I do oftentimes, because I know that this is his will, and doeth greatly please him. Besides his will is, that we being familiar with him, should talke of secret and heauenly thinges, which are hidden from those that

doe

doe not esteeme to enter in his priuie Chamber, although they are of his houshoide and dayly seruantes. wherefore, quoth Desire, doe you giue him all this praise, thankesgiuing and blessing? because answered the Loue of God, the more I extol his goodnesse, and the more I disable and humble my selfe before him, the more I am agreeable, and acceptable vnto him. For this is his most blessed & holy will, that we should haue alwaies before our eyes, his vnspeakeable goodnesse, highnesse, excellencie, & omnipotency, & our weaknes. And although I giue vnto him as much praise & thanks as euer I

may, I am certaine, that therein I can bee no lyar, for hee is of greater excellencie, power, highnesse, and worthinesse, then I or any mortall or immortall tongue can vtter, or any heauenly or earthlye creature conceiue or comprehende.

The seuenth chapter intreateth of the loue of God in the second degree, & doth prosecute the manner of prayer.

AFter that I haue praysed, thanked, and exalted him as much as I am able,

able, then I do commend vnto him my ſoule, my whole will, and the beſt intent and minde which I haue: which is, that although I might gaine all the world, I would in no wiſe anger or offend him, praying him out of ẏ bottome of my hearte, that it would pleaſe him to kæp, ſtrengthen and further me in this good and godly minde, for without him were I not able to keepe it long. This done, I praye him for the forgiuenesſe of all my treſpaſſes, and offences, wherein I haue tranſgreſſed his holy lawes, and that he wold not let me ſet my thoghts, loue and minde vpon any thing, but vpõ him onely.

And because hee hath vouchsafed to accept mee for his seruant and friend, and hath honoured mee with such an office, that it wold likewise please him to giue mee the spirite of Humilitie, who might draw and turne away my mind from pride, & from all that doeth displease him: to the end my seruice bee not to his dishonour, but to his honour and glorie, giuing mee that, which he knoweth to bee most needefull vnto me, & that which hee is willing I should haue to his glorie, for to be more acceptable vnto him. And this I doe for no other cause, but that I might liue and die to him, & feare not to bee cast

caſt (although I haue deſerued it) out of his ſight and fauour. Then afterwarde I pray to him for my frendes and acquaintance, as alſo for all creatures, that it would pleaſe him in his mercie to giue them grace, that they all ſhoulde praiſe, honour, loue and thanke him, as is their duetie: endeuouring my ſelfe for to doo and ſpeake all this with all pureneſſe and ſimplicitie of minde. What doe you quoth Deſire, to come by ſuch purenes? To my vtermoſt, anſwered ỹ Loue of God, I haue a ſpeciall care to my minde, & keep a ſtraight watch ouer al my cogitations, and doe moſt carefully looke to my ſoule.

And beſides, I ſurvey narrowly all my ſenſes, ſetting alwaies before my eies Sincerity, who turneth all things which ſhe ſeeth to the beſt. And when I will aſſure my ſelfe againſt all the worlde, and haue no cauſe to feare any body: then I go and remaine with my Lord, for it is all my comforte, ioy, pleaſure, and my Soueraigne good, to bee in his company to ſpeake, and aſke his aduice and counſell: and I am neuer contented, quiet, ſatiſfied, or aſſured, but when I am with him. And therefore I haue determined to leaue & forſake all things for to dwell and remaine with him, and neuer to go

from

frō him, but when he doth commaunde it me. It is yet quoth Desire, sometimes needful to reade also. It is true, aunswered the Loue of God, that reading is good, not for to become craftie and subtill thereby, but onely for to learne to know God and his waies, & to loue him as wee shoulde. And to this I neede not manye bookes, but will deepely fal in loue with my Lord, and set all my desire and whole minde vppon him, with all my vnderstanding and wisedome, for his loue doeth suffice me, and will instruct mee in all thinges, which are requisite for mee to know: and he will by the meanes

of loue, disclose and open vnto me, more secreates, then all the bookes of the world are able to do. And my soule gathereth more pureneſſe, feare, feruency, reuerence, repentaunce, ſtrength and force to reſiſt my fleſhe, when I am vp him, then whē I do read. Beſides, I know that he neuer will aſke an account how much I haue reade & ſtudied, but how I haue honoured and loued him, yet hereby I will not ſeem to condemne readinge, chiefly in thoſe who know not the wayes of God, nor the gouernemente of the ſpirite, nor cannot frame in good order their thoughtes, wordes and deedes, as they ſhould do,

to

to thoſe I ſay, it is neceſ-
ſarie ẏ they ſhoulde read a
long time to becom pꝛõpt
& ready in ſpirituall & in-
ward exercıſes. For other
wiſe it would bee a great
madnes, pꝛeſumptiõ: nay,
a contempt & diſpiſing of
ẏ king, ẏ a clownish fel-
lowe who knoweth not
the vſe, cuſtome, and lan-
guage of the court, would
come perſonally to ſpeake
with the king, in ẏ pꝛeſẽce
of all his Lords & nobles,
& now being in ẏ midſt of
his talke, ſhould caſt forth
vnwiſe & fooliſh words ac
cording vnto his cuſtome,
for this ſhoulde turne to
his great ſhame & confu-
ſion, for the king woulde
command him to be dꝛiuẽ
away, ſo that it ſhould

haue beene better for him neuer to haue presumed to shew himself before his Maiestie. And thus it is with spirituall matters. But those that haue gotten ỹ knowledge of God, and of heauenly thinges, eyther by reading or hearing prayer, is much more profitable, & a more excellent an exercise then readinge, being now somewhat acquainted with the manners, vse and custome vsed in the spirituall and heauenly Court.

And when I am nowe before my Lorde, then I take heede that I turne not my head, eyes, & body, hither and thether: because it is a signe of contempt of his word, when one spes-

keth

keth vnto him, and then turneth his face another way. Declare this vnto mee, quoth Desire, somewhat better, for I doe not wel vnderstande it. When I, annswered the Loue of God, speak vnto my Lord, and cast my mind and cogitations vpō other matters: then I turne him my backe, and not my face. Therefore I thinke and perswade my selfe, that he alwaies seeth me, and neuer turneth his eyes from me, for to marke what I say, what feruency I haue, what reuerence I shewe vnto him, likewise in what repentance, loue & vnitie, I doe exercise my selfe. Then afterwarde I humbly thanke him for all his

his benefits bestowed vpon me, and generally vpon all creatures, hauing them oftentimes in my minde, and rehearsing them vnto him: because I knowe that hee cannot abide any vnthankefulnes, or that in any wise wee should forget his goodnes declared vnto vs all.

The eight Chapter intreateth of the third degree of the Loue of God.

SEeing I haue nowe spoken vnto thee of ye first degree of loue which I beare vnto my Lorde, which is to be carefull not to

to offend him, and likewise of the seconde, which is to doe all that hee commaundeth mee, yet I am not contented with these two, for the great loue which I bare him, but haue ioyned vnto those twoo first, the third degree which is, to do all that I am able to thinke or imagine, for to please and to bee acceptable vnto him. Wherby do you know qd Desire, ỳ you do ỳ which is pleasant in his sight? By two things answered the Loue of God. The one is, to loue that which hee loueth, and ỳ other, to hate ỳ which he hateth. As cõcerning ỳ first, to loue that which he loueth, therby I loue my Lords only son, who

who is the faireſt, gentleſt and moſt worthieſt, that euer was or ſhal be, being like vnto his father in all things, and yet the moſt obedienteſt that was or euer ſhall bee. This ſonne he loueth as much as him ſelf, becauſe he is more like vnto him, then euer ſonne was vnto his father. And ỹ vnitie and loue between the father and the ſonne is ſo exceeding great, ỹ they are both one, of one will, force, power, wiſedome & maieſtie. And although they are diſtinguiſhed in perſons, are notwithſtanding but of one ſubſtance and eſſence. My Lorde did make with his owne hande for this his ſonne, a ſhepheardes garmente where-

wherewithall being clo=thed, came out of his Fa=thers chamber, yet neuer was from him, but al=waies with him, and is dayly conuersant with vs in this house, for other=wise we could not see nor know him: and thus ap=parelled, his father sent him with a basket at his armes through the whole world, & likewise through this wilderness to seeke out his sheepe that were lost and run astray. And as hee was walkinge through the desart, his fa=ther suffered him to bee slaine by the wolues, and deuoured by dogges, and in no wise would come to aid or assist him, although hee was able enough to haue

haue done it, but his will was, ỹ the wolues ſhould teare him in peeces, and put him to the moſt cruelleſt death that could be inuented or imagined, and ſhoulde vſe him the worſe becauſe her was a kinges ſonne. And this did our Lord for meer loue which hee bare vs, becauſe that all they which are of his houſhold might perceiue and ſee howe dearely hee loued vs, in that he hath not ſpared his owne ſon, but hath giuen him in ſacrifice for vs, therefore are we bound to lone him alſo, becauſe he loued vs ſo much before. When ỹ Loue of God was telling this, Deſire wept bitterly, ſo ỹ his hart ſeemed to breake

in

in peeces. The father loued ye son so much, saide ye Loue of God, that although he suffred him to be put to death, yet throgh his omnipotency did soone raise him vp again frō ye dead wt more glorie and triumph thē euer before, carrying wt him those sheepe, for whom hee was come, hauing a speciall care ouer those whome hee had yet left in the desarte and pastures to waxe fat. And thus he returned into his fathers chamber, where he now sitteth at his right hand, making dayly intercession for vs, and excusing our infirmities for ye vnspeakable loue which he beareth vnto mākind: ⁊ I believe that if it were not

not for his sake, the Lorde would haue cast vs long agone out of this house, for our great wickednesse sake, because we serue him so negligently, without anie zeale or affection, and so highly doe forget him, & put him out of minde for euery trifle and small occasion. The Father loueth his sonne so dearely, that I beliene not ỳ there is any thing in this worlde wherwith we can do him better seruice, then in louing of his sonne. Therefore I endeuour my selfe to loue & please his sonne. wherein, quoth Desire, do you loue and please him? when I, aunswered the Loue of God, remember his holy life, his exceeding great

great trauaile, his death, & his blessed doctrine, & endeuor to cõform & frame my actions and manners vnto his life, for when my Lord doeth see one resembling the life of his sonne, so much the more doth he loue him: and therefore it was his wil that he shold come to visite vs, dwel w vs, and teach vs how we shoulde liue, for wee liued before euen as beasts, and therfore the Lord did send him vnto vs, in steed of a mirror, and looking glasse, ỹ all men who were desyrous to knowe whether their wil, or actions were bad or good, shoulde behold his sons life, for in ỹ worlde there is no surer & better touchstone then it.

The

The seconde whome my Lord Fourth, is my page, called Neighbourly loue. For hee loueth this lad so tenderly, that all that we doe vnto him, whether it be good or euill, he doth take it as it were done vnto his own person. In what loue you this boye, quoth Desire. First of al, I esteeme him to bee better then my selfe, and although I doe supplie a great and high office, yet am obedient vnto him in all lawfull & good things. I take heede in no wise to hinder or endamage him, but I shewe him all loue and freendshippe that I am able. I haue no ill suspition of him, but rather doe alwayes defende and excuse

excuſe him, I iniurie him not in wordes nor deedes, but I ſuffer patiently his naturall weakneſs and infirmitie, I pitie him, I doe not backbite him, nor will not ſuffer any man for to do it. I wiſh that he ſhould exceede me in loue which I beare to God, and that it woulde pleaſe almightie God to make him better then my ſelfe. I in no wiſe enuie his temporall or ſpirituall bleſſinges, or any thing that belongeth vnto him, but reioyce in his proſperitie and welfare, his loſſe aduerſitye and ſorrowe doeth hartely grieue mee. Further, I thinke him to be an Angell of the Lord, and that I am vnworthy

to

to bee his slaue & seruant, and this do I because my Lord loueth him so decrely. I loue also the affaires of ỳ common wealth, hauinge a speciall care ouer them, because they appertaine to the seruice of the Lorde, to his honour and to the mayntenance of his house. Therefore I doe mine indeuour that nothing be neglected, chiefly which concerneth anye godly exercise, as is reading, fasting, chastning of the flesh, and such like, although some do but little esteeme of these thinges. Further I remember ỳ I know him better then any other creature, because I haue receyued more at his handes then any. And seeing

seeing that other seruants serue their earthly maisters, with greate attendance and diligence, why shoulde I not serue my Lord, who hath chosen me to bee his chamberlaine aboue any domesticall seruant? And although all the world should faile, and there should none bee remayning, yet I will neuer be vnfaithfull vnto him till death.

The ninth Chapter intreateth of those things which the loue of God hath, and of the conclusion.

THe other of these two things whereof I haue spoken vnto thee,

and wherewith I seeke to please my Lord, is to hate ỳ which he hateth. Therefore I set before mee, that my Lorde hath two enemies, the one, the world, the other my flesh, therefore I haue determined w̄ my selfe to hate them mortally, & neuer to contracte any league with them: & because I might the stedfaster remaine in my determination, I vse these meanes, neuer to recreate my selfe with them, to speake or frequent their companies, vnlesse my Lord doeth commaund it me, whose commaundement I esteeme more then my determination. And therefore I haue desired ỳ lieutenant of the house,

that he send me not about such busines wherby I might recreate my selfe, as in townes, cities, countries, or among people, for I esteeme this a great contempt and dispising, but whē I am cōmanded, then I obey. And although my Lorde for certaine affaires commandeth me to go into the world, yet his will is, that I in going should not loyter, and in returning shold be found faithfull vnto him, and in no wise shold vse any falshood practise treason against him, but shoulde withdrawe my selfe as soone as it were possible, & come again, for I know certainely, that how narrowly wee looke to

our selues, and as much good as we can do, yet we are like to get there nothing, but are alwaies in danger to loose much. In this sorte I hate like my sins, iniquities, vncleannes, carnal motions, wicked desires and vnnaturall passions, and am verie pensiue and sorrowful that they dwel within me, knowing that they are contrary to my Lords will & doe altogether displease him. Therefore I endeauour my selfe alwayes to amend through loue. I flie wilfully for the loue of him I eschewe and flie from all those ẏ are in his house, except it be in thinges of necessitie and loue, withdrawing my selfe altogether

ther from them. Where-fore doe you so, quoth Desire. Because now a dayes there are no spirituall praiers, loue and godly zeale practised and exercised, and those that boast of the knowledge of God, commonly decay in slothfulnes.

Therefore I will accustome my selfe to be alone, and addict my self to praiers, that my soule may receiue and feele some comfort and ioy in the Lorde, and I learne to loue him as it becommeth me, for to that intent I haue forsaken the worlde, and all the vanities thereof. But quoth Desire others will account you fantasticall & partiall, and euery man

will cast his eyes vppon you, it is no matter answered the Loue of God, for I shoulde not serue to please man, and chiefly in things which are contrarie to God. And when I giue no offence to my brother, I care not what the worlde speaketh, so I do my duety in that which is commanded mee, And therefore if thou wilt haue and possesse me, doe as I do.

The

The tenth Chapter intreateth, that the Loue of God brought Deſire to the houſe.

DEſire was amaſed at thoſe things which the Loue of God had tolde him, and after long ſtudying, ſaid: when you do all theſe things, haue you then any need to ſtand in feare of any body? I truly aunſwered ỹ Loue of God, for I muſt be very carefull that I bee not puft vp in vaine glorie for my good workes, or intangled in ſelfe loue, for if I gaue anye place vnto theſe,

my Lord presently would thrust and turne me out of the doores. Therefore I haue alwayes at my side my mother Humilitie. I pray you quoth Desire, to leade mee into the house, follow me said the Loue of God, for thou hast beene nowe long enough with me, and I will bring thee to another of my fellowes who hath a greater office then I. How is he called quoth Desire. His name answered the Loue of God, is To desire God. Desire went merrely accompanied wth ꝑ Loue of God, to seeke out To desire God, & when he had found him: said vnto him: my Lord I wold it woulde please you to entertaine me as one of your seruants.

ſeruantes. Deſires good-will did greatly pleaſe To deſire God, and ſaide vnto him, it is needefull (ſo ȳ wilt bee with me) that ȳ bee firſt well inſtructed by my fellowes, for thou muſt knowe, that of the wine which floweth out of the hoggeſhead of the Loue of God, is made To deſire God. Therefore doe not deceiue thy ſelfe, but ſee ȳ thou be firſt well prouided and replenished with the Loue of God. My Lorde quoth Deſire, I haue dwelt longe with ȳ Loue of God, and he hath inſtructed me in all thinges which I muſt doe, and with Gods grace I wil endeuour my ſelfe to put all thinges in vre and practiſe, but I

cannot warrant you whether I haue the Loue of God, or not, for hee onely knoweth who doeth loue him, and in these thinges the best is to humble himselfe. As for my selfe I can not assure what I haue, but onely this dog called good-will, and yet I think not that hee is mine because he was but lent me. To desire God did take a great delight and pleasure in all these wordes, and chiefly because Desire did not perswade himself that he had ỹ Loue of God, I pray you Sir, quoth Desire, to tell me your nature and conditions. Euen as a man saide, The desire of God commeth through the knowledge of

of himselfe to a hate and despising of himselfe, so likewise through ỹ knowledge of God, hee attaineth to Desire God. And whosoeuer doeth possesse mee, hee hateth all worldly thinges, for I do frame in him so noble and excellent a mind, that hee thinketh himselfe to good, to desire any thing els, then the chiefest and the soueraines good, which is God onely, besides I make him very great & high fauored wᵗʰ God, & although he is but of base kindred, yet I make him a mighty king, & whosoeuer doeth enioy me, his mind runneth vpō nothing but vpō God only, he speketh nothing but of God, for where his trea

sure

sure is, there is his hart al so. And that which a man hath cõceiued in mind, the tongue commonly speaketh, for the mouth doeth alwaies bewray the inwarde affections of the hart. To the hungrie I am meat, and restoritie, I am the chiefest in this pallace, and am Chamberlaine to loue and Charitie, I haue power to bringe those in, whome I will that are my frendes. I am the preacher, who goeth through the house crying, vntill my Lorde doeth awake, & commeth forth of his chamber, for to speake with those ỹ do call vpon him. whom think you did awake vs, whē thou didst stand long before ỹ gates,

knock-

knocking with the two hammers hanging at the dore, called To sigh and weepe, but onely the continual barking of thy dog. I am the surest messinger, who commeth first at the gates, and goeth to the Lord, who followeth him alwaies, and is next vnto him. I haue in my power the fruite of a tree, ỳ which wee that are here within haue to deliuer out, and to giue to euery man thereof to eate, called See God. Is it a sweete fruite, said Desire, for they gaue me another to eat in the house of Humility, which was somwhat bitter: and chiefly at ỳ first fell somewhat harde & vneasie to bee swallowed. This fruite quoth her

To

To desire God, is marueilous sweete and pleasant, but to some more sweeter, and of pleasanter tast then to others. which happeneth after the good appetite and stomack that they haue. And the sounder y their tast is, and their teeth the better, thereafter they finde this fruite the sweeter and more pleasant. For some there are, who haue rotten teeth, & to those this fruit is vnsauorie, for they are not able to chaw it. And some doe eat it without appetite or hunger, because their stomackes are already ouerladen with other meates, and to those likewise it is vnpleasant, because they cannot well digeste it, although

though it doeth them but
final hurt. And some there
are, whose taste is marde
through a feuer, or an vn-
naturall heate, and these
knowe nothing of this
fruit, but onely by heare
say. I pray you qd Desire,
let me taste of this fruit. I
am glad answered To de-
sire God, art thou willing
to taste of it, for it is not
possible, that wee during
this life should satisfie our
selues, or fil our bellies w
it, but only tast how sweet
and pleasant it is. where-
fore quoth Desire? There-
fore answered To desire
God, for if man could here
satisfie his appetite with
it, & feede plentifully vnto
his owne will of it: hee
wold neuer be willing to

leane

leaue this prison, and go to heauen, hauing here of this fruit sufficiēt enough to maintaine him. But for the better vnderstanding hereof, we die almost for hunger, and are faint and feeble th too long fasting, looking alwaies for the time till we shall come to the banquet of our soueraigne Lorde and King. And euen as a hart doth thirst in the Sommer after the springe of water: so likewise doe our soules hunger after ỳ day. This fruite is of such force and vertue, that onely a small bitte doth fil our stomacke so much, that it is not able to containe more, how great a feeder soeuer a man bee. But when wee

shall

shall bee with the Lorde, then he will giue vs greater & stronger stomackes, that we may eat plentifully enough of these fruites, without any hurt or surfeting: for if any would eate here in this life, more then their stomackes were able to beare: it woulde more hinder then profite them. Therefore it is needfull, that we eat but a little and moderatly of these fruits, till we come to that place, where we may fully satisfie our selues with them, wherof we haue now but a taste onely.

The eleuenth Chapter intreateth how to Desire God, did prepare Desire for to eate of the fruit.

I Pray you sir quoth Desire. let mee haue a taste of these fruits so much or little as it pleaseth you. First answered To desire God, because this fruit doth neuer remain but in a pure vessell, it is therefore most necessary that thou dost make cleane thy teeth, wash thy eyes, mouth, face, and handes. But where shall I come to water here saide Desire,

I

I will bring thee to a fountaine of life, answered To desire God, which runneth and floweth both night and day, and is called Godly exercise, besides I will call some Damselles of the house, that will bee willing to wash and cleanse thee: Desire was glad in tarrying for these Damselles, and saw presently To desire God, accompanied with these Ladies: and saide, Behold freinde these Ladies must wash thee. The first is called Courtesie, the second Vnitie, the third Pietie, the fourth Mercy, the fift Amiablenesse, the sixte Fauour, the seuenth Meeknesse, the eight Zeale,

the

the ninth Ioy, the tenth Iustice, the eleuenth Fortitude, ỳ twelfth Prouidence or Forecast. And this last will giue thee an hearbe ỳ will prouoke thine appetite, for to eat thy meat in a better stomacke. For this fruite is onely ministred to the hungrie, and not to any other. The thirteenth Damsell is called Long suffering, ỳ fourteenth Constancie, the fifteenth Peace, the sixteenth Neatnes, the seuententh Diligence, the eightenth Prayer, the nineteenth Labour, and the last am I to Desire God. And I am alwaies found in this company And so long as thou art to bee founde among them, they will further

thee

thee greatly in the eating of this fruite. And whensoeuer thou doſt eat them, they will goe alwaies with thee, and neuer forſake thee, vnleſſe thy ſelfe beares them away, and doeſt miſuſe them, for they themſelues are wondrous deſirous of this diet, and no ſooner they ſee this fruite, but preſently they ſwarme about it, eué as bees about the hony, and there is no ſurer token that one hath had a taſt of theſe fruits, but when they ſee theſe Damſels about the doore. Deſire was glad when hee was waſht, and had taſted of ỳ fruit. Brother quoth to deſire God, ſeeing thou haſt done this, thou muſt nowe

now ſing alſo, for the ſer-
uants of God do alwaies
ſing after their meales,
praiſing and thanking the
Lord. And here is no bo-
die in ỹ houſe that can not
ſing. Howe ſhall I ſing
quoth Deſire, Let vs goe
within the houſe, ſaid Wo
deſire God, where all the
Muſicians dwell. The
firſt is called Bleſſing, the
ſecond Honour, the third
Prayſe, the fourth Thankſ-
giuing. With theſe muſt
thou ſing, for they are ve-
ry good and ſkilfull Mu-
ſitians, and haue all good
voyces. The firſt Mu-
ſitian called Bleſſing, ſing-
eth the Superius or treble
and prayſeth God for his
great liberalitie. The ſe-
conde who ſupplieth the
Con-

Contratenor called Honour, praiseth the Lord for his vnspeakeable and incomprehensible wisedom. And the third who is called Praise, singeth the Tenor, and praiseth him in his endles goodnes, bountie, excellency, and generally in all that God is in himselfe. The fourth is Thankesgiuing, and serueth the Base, who thanketh the Lorde for all that hee hath created, and for all his benefites most liberally powred & bestowed vppon all his creatures.

The

The twentie two Chapter intreateth howe Desire did learne to sing.

THe musicke and ỹ manner thereof did please Desire greatly. Behold quoth to desire God, wilt thou go hence, and return againe from whence thou art come, where should I travaile answered Desire, for to be better then I am here where I am come to so much pain and labour? Now that I am welcome to a place where I may live in quiet, and be comforted, I am not minded to change, for they say in

a

a common prouerbe. He ỳ is in bliſſe, let him remain where hee is. And I tell you ſir, I wil not go hẽce, vnles you doe thruſt mee out of the doores. It is not our cuſtome, qd To deſire God, to turn any body out of the doores, vnleſſe they thẽſelues doe deſire it, but rather doe intreat them to ſtay. But becauſe they may know ỳ we ſtand not in need of any body, therefore ſometimes doe aske them, if they are deſirous for to go or not. But becauſe thou art willing to tarrie here with vs, thou muſt not bee idle. What muſt I doe qd Deſire. All ỳ they ſhall commande thee aunſwered To deſire God. And when I ſhall not bee

commaunded at all, saide Desire, what shall I doe then? Sing answered To desire God, praise, thanke & magnifie the Lord. And whensoeuer ỳ art about thy busines, & dost that is commanded vnto thee, thē thou maiest yet sing to thy selfe, for to keepe thy thoughtes from idlenes. Further wilt ỳ please our Lord, and become his familiar friende, see ỳ thou goest to speak oftentimes alone wt him, and if ỳ wilt profite greatly, bee daylie conuersant wt him. Then shalt thou heare his answers, who will disclose vnto thee many secretes, whereby ỳ shalt grow familiar with him, & become one of his minions. May euery

euery man who will, said Desire, come in his chamber and speake with him? I quoth To desire God, as far as he hath Humilitie in his company, I tel thee ỹ it is his greatest ioy ỹ wee should come to him, and awake him, for hee is of this nature ỹ he cannot abide to be alone, and how base & simple soeuer a mā is, yet he reioyceth greatly in his company, and will haue him to remaine with him continually. For his nobilitie and worthines is so great, that hee doth not regarde the externall person, for there is no exceptions of persons with him, if his spirite bee humble: for one man hath cost him so deare as another,

ther, and hath created thē all of one substance, the earth. I which more is, the baser & viler the persō is, if he doth but debase & humble himself, the greater fauour and courtesy he sheweth vnto him, and wil do him the more good. And I tell thee plaine, ẏ the most part of these, that are dwelling here, are but of simple parētage & progenie. For God hath chosen those for his seruice, who were the abiectes of ẏ worlde, to the ende ẏ no body who dwelleth here should think him to be receyued and intertained for his desarts & worthines, but only through the goodnesse and meere mercy of God. Therefore if ẏ

art

art willing for to dwell here, and deſirous not to loſe, but to profite & further thy ſelfe, and procure that thy ſong bee acceptable vnto God, remember theſe four parts. The firſt is Good-will, the ſeconde Humilitie, ỹ third Patience, the fourth Loue or Charity. And whenſoeuer thou ſingeſt wᵗʰ theſe four parts, thou ſhalt neuer faile in thy ſongs. And although ſometimes ỹ ſlippeſt a note or two, or els doeſt not ſing faſt enough, preſently thou ſhalt come to the right tune againe by hearing onely. With good will thou ſhalt ſing ỹ Superius or Treble, for all ỹ reſt doth frame it ſelfe after it, and with the ſecond

and third, namely to Humility & Patience, ye ſhalt ſing the Contratenor, for Humilities & Patiences doinges are contrarie to a mans wil and wilfulnes. And to the fourth, namely Loue, thou ſhalt ſing all manner of muſicke whatſoeuer, & that to thy ſoule. & the ſweetneſſe of ye holy Ghoſt. But aboue all thinges doe not forget to eat the fruit, which thou haſt eaten in ye Wallace of Humilitie, namely to Diſtruſt in thy ſelfe, and the greater thy loue and deſire is towards God, and the greater friend thou art of the Lord, giue him the more of this fruite, for he loueth them wel, & gladly eateth of them.

The

The thirteenth chapter, how to deſire God, did bring Deſire into the chamber of the Lord, & beſides intreateth of an inſtruction to Praier.

I woulde praye you for to get one fauoure more at your hands, which is, ſeeing you haue entertained mee, & granted ẏ I ſhall dwell here, that it may pleaſe you likewiſe to bring me to my Lord, for to know him, & to do vnto him homage & reuerence. I am contented, qd To Deſire God, go wt̄ me. Deſire went trembling ẏ he now ſhould ſpeak wt̄ ſo mightie a king & monarch in his

chamber, and ſtand before his diuine maieſty, and was taken wᵗ ſuch feare & trembling, that he neither durſt nor coulde come before ye Lorde, in as much ye hee was minded to turne backe againe. But when he remembred againe the nobilitie and vnſpeakable courteſie and goodnes of this king, & how louing & affable hee was to euery man, he comforted himſelf vppon his gratiouſneſſe, therevpon putting onely all his truſt & confidence. Tarrie for mee here at the doore, ſaide to deſire God, for I will go ſee what my Lorde doth, and tell him how ye art here to ſpeak wᵗ him, Deſire was yet fearfull, ſtudying what hee

ſhould

ſhould ſay vnto the Lord, whē he ſhold come before him. Com hither qd to deſire God, I haue tolde my Lorde how ỹ art here. Go in therfore, and I wil ſtay here for thee. Deſire began ẏ great reuerence to goe through ỹ chamber of preſence, & as ſoone as he did ſee the Lorde, fell downe flat vpon his face weeping bitterly, & durſt not once lift vp his eyes, for he remembred ỹ he had beene a mortall enemye of his Lord, & had done him oftentimes great iniury and wrong, in as much that he was not able to vtter one word, but onely did ſigh & weepe, thinking alwaies ỹ now he was in the preſence of this endleſſe good-

nes, whome hee had so oftentimes, & so grieuously offended. What meaneth this, qd our Lord, wherefore doest thou come hether? doest ꝑ not speak? Arise, & let me know thy desire. What can or shall I speake before thy incomprehensible Maiestie? answered Desire. O my Lord I am not worthy to open my vile & vnclean mouth in thy sight, but suffer me now to bewaile by silence, sighes, & teares, my forepast wickednes & iniquity. Wherefore art ꝑ come hither quoth our Lord? I I am not come hither my Lord, answered Desire, for I do not thinke, ꝑ I haue deserued to dwell here in thy house, and yet lesse to

come

come in thy maiesties chā-
ber, & presence. Who hath
brought thee hether then
said our Lord: Thy grace
hath drawne mee hether,
hath caused me to be calde,
& commanded to let mee
come in, & to haue accesse
vnto thee. I cannot tell
my Soueraigne, what
cause hath moued thy ma-
iestie hereunto, or where-
in thy grace hath neede of
me, for it would suffice me
& bee too much, that such a
one as I am, might be ỳ
least of the seruants of thy
house, & yet deserue not so
much, and am altogether
unworthy of it. But seeing
thy goodnesse hath nowe
called me, and ỳ it pleaseth
thee, ỳ I shold dwell here
& speake vnto thee, open

ỳ

ỹ my lips, and teach mee what I haue to ſay in thy preſence, powze in me ỹ ſpirit of feare & reuerence, to the end thy Maieſty be not offended, oz in diſhonoz ſerued by me, & diſpiſed of ſuch a wicked and vile ſinner as I am. Rather I would be ready to ſuffer a thouſande deathes then to offend and deſpiſe thy highnes. Foz hereby I ſhoulde diſhonour and iniury the Angels, Archangelles, & all Celeſtiall powers, who intirely loue thy goodnes: & ſerue thee w̃ ſuch zeale, glozie, & reuerence. Declare vnto me O Lozd, what I ſhall ſpeake & direct mee in all my doings, foz I commit my ſelfe wholly into thy hands

hands, yeelding my ſoule & body wholly vnto thy maieſty. Giue me O Lord ỹ ſpirite of Humilitie, to ỹ end I may ſerue thy congregation and children ỹ better, and that my ſeruice may bee pleaſant & acceptable in thy ſight for thy names ſake, and ỹ thy maieſty may bee honoured & praiſed in me.

The fourteenth Chapter intreateth of the inſtruction which our Lorde did giue vnto Deſire, for to rule and gouerne himſelfe.

ARiſe, quoth ỹ Lord to Deſire and feare no more: and if thou hereafter wilt

wilt become a new man, & such a one as ỹ oughtest to bee, then I will remẽber no more the iniury which ỹ hast done me, and put out of my memorie all thy misdeedes & offences, wherewithall ỹ hast grieued me so oftentimes. But because ỹ maiest amend and becom better, I wil teach thee foure words which will not profit thee a little, if thou doest remẽber and printest them in thy hart. Take these two, I, and thou, which are the two first: and ỹ other two Slaue and King. And if ỹ canst rightly put these words in practise, they will bringe thee to great vertue & perfection, & defende thee against all thy naturall

naturall and vnbridled affections, & cause thee to remaine and liue wᵗ euery man in peace & vnitie. I pray thee, my onely Lord, and Soueraigne, qᵈ Desire, that it may please thee to shew vnto me, howe I might best exercise my self with these foure wordes: Thou mayest refer all thy exercise to these wordes, for they contain in thē a great and deepe knowledge, whereof one might write great volumes, and whereby without bookes one might likewise attain to great perfection. Therfore whensoeuer ye cōmest to speak with me, or goest about any thing which is commanded thee, & art altogether faint, cold, & vnwilling

willing, then perſwade thy ſelf, that I do ſpeak to thee theſe wordes, I & Thou & no more: & thus forget al ỹ world, & think ỹ there is no body in the worlde, but I and Thou. The other two wordes, Slaue & King, ſhal ſerue thee, for to deale and frequent wᵗ them: firſt of all, in imagining that ỹ art Slaue vnto them all, and by theſe meanes thou ſhalt become humble and obedient. Secondly, that ỹ art thine owne King, & that I make all Kinges rich, & beſtow vpon them pleaſure & goods abounᵈantly. Let this inſtruction at this time ſuffice thee, and thus depart in peace.

Wherefore wilt thou O Lorde, that I ſhould goe away

away, ſaid Deſire, becauſe anſwered the Lord, thou ſhouldeſt not thinke that thou haſt deſerued it, and art worthy to remain alwaies with me but onely as long as I think good, or whenſoeuer I call or ſende for thee, to the end thou becom not preſumptuous or vaine-glorious. Therefore whenſoeuer I will haue thee, I wil ſend for thee, yet before ꝑ goeſt hence, leaue thy hart with me, to ꝑ end in what place ſoeuer ꝑ commeſt, that the chiefeſt & the beſt may ſtill remain wᵗʰ me: I am hereunto willing my Lord qᵈ Deſire, I giue thee francke and freely my whole hart. I am content anſwered ꝑ Lord, ꝑ now it remaine wᵗʰ me,

me, but thinke not that ỹ canst doe it so oftentunes as thou wilt thy selfe, and besides Ĩ will neuer keep it wᵗ me without the profite and furtherance to humilitie. But yet of one thing, which thou knowest not, Ĩ will admonish thee, which is, the more crosses, aduersities and miseries Ĩ lay vppon my seruantes, the more ioy, cõforte & blessednes Ĩ am minded and endeuour to bestow vpon them. But wilt thou leaue thy dogge Good will here wᵗ mee, for well may he remain here if ỹ commende him euery day vnto me, & do not thy selfe take him away from me. wherefore qᵈ Desire, is it necessarie to cõmende him

him euery day vnto thee, once would it not ſuffice? No, anſwered ỹ Lord, not becauſe I ſhould forget it, but becauſe thou ſhouldſt not come to forget mee, & ỹ thou mightſt alwaies haue occaſion to haue mee in remembrance, to ỹ end I may do thee good, and com to ſuccor thee in time of thy trouble & neceſſitey. For what doth it help or profite me, whether ỹ haſt mee in minde or not? I thanke thee my Lorde, and Deſire, that ỹ doeſt acquaint me before with thy wil and pleaſure, whereby onely thou worketh and bringeſt to paſſe in vs all things, as if thou ſholdeſt ſeeme to ſtand in need of vs, where it is onely

but to our profite and saluation.

The fifteenth Chapter howe Desire did exercise him in these foure wordes, and what profite hee reaped thereby.

Desire departed out of the Lordes chāber, leauinge his hart behind him, and did finde to Desire God watching at the doore. What hast thou done so long within, qd to Desire God. Dost ỹ think that many wordes please the Lorde? Sometimes ỹ shalt doe more with one word with him, then with a

a hundreth. Ah Syr, answered Desire, I thinke that I haue not beene long with him. Go within answered to desire God, seeing thou art nowe entertained here. I will go into my chamber, saide Desire. Go in the name of the Lord, quoth he. Desire dayly remembred the foure wordes, which the Lorde had giuen him, oftentimes repeating I, and Thou, Slaue, King, and sometimes did part, confounde, and mingle them together, but they fell alwaies right, for hee tooke the one and saide I, and then the other Slaue. Yet I speake right, quoth he, for I am for the loue of my Lorde a slaue. Sometimes

times hee tooke the other and saide, I King. I do not misse yet, for I am a king, saide hee, being Gods seruante, for to serue him, is to commande, to gouerne, and to be a mighty Prince.

FINIS.

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